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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIX

JACKSON, MISS., November 17, 1927

NEW SERIES
VOLUME XXIX No 46



Answers on page 5

1. How many church members of all faiths are there in the territory of the Southern Baptist Convention?
2. How many people are there, ten years of age and over, in the territory of the Southern Baptist Convention who are members of no church and make no profession of religion?
3. How many baptisms do Southern Baptists average administering per year? per month? per week? per day? per hour?
4. What famous Baptist's name is foremost in the annals of American foreign missions?
5. What Baptist layman laid the foundations for the present International Uniform Sunday School lesson system?
6. What three great Christian doctrines are held exclusively by Baptists?

Below is the schedules of Orphanage Cars.

I. C.

Leave Horn Lake for Jackson Friday, Nov. 25.
Leave Osyka for Jackson Friday, Nov. 25.

G. M. & N.

Leave Middletown, Tenn., for Union Tuesday, Nov. 22.

Leave Agricola for Union Tuesday, Nov. 22.

From Union into Jackson.

G. & S. I.

Leave Gulfport for Jackson Friday, Nov. 25.

M. & O.

Leave Corinth for Meridian Friday, Nov. 25.

Leave State Line for Waynesboro Friday, Nov. 25.

Leave Waynesboro for Meridian Saturday Nov. 26.

Very sincerely,

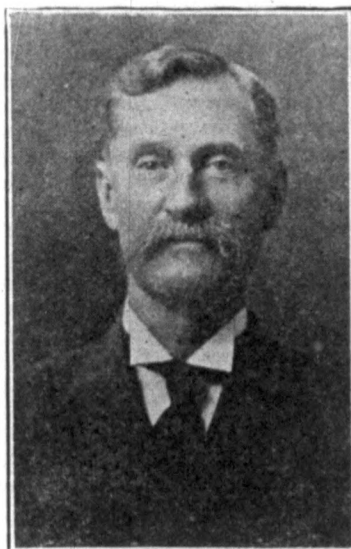
B. E. Massey, Supt.

In the past year the State Sunday School Department has conducted 113 training schools, taught 164 weeks, delivered 968 diplomas, and 3438 seals.

In ten years the number of B. Y. P. U.'s in Mississippi has grown from 130 to 1507. Churches having B. Y. P. U.'s have gone from 100 to 700. Brother Auber J. Wilds has served ten years as Secretary.

The past year the Convention Board has assisted 91 churches in the support of missionary pastors with an appropriation of \$11,323.83. There have been 28 churches assisted in erecting houses of worship, the Board contributing \$11,875.00.

Pastor Geo. S. Jarman will have Dr. R. B. Gunter with him in a revival meeting at Ruleville beginning Nov. 20. Their first service was held in the new building Nov. 6th. The attendance at Sunday School was about 35 above normal, the largest crowd at preaching service ever seen there. The new building provides amply for all departments of the work, and the outlook is hopeful. Pray for the meeting.



DR. J. R. CARTER

The Stewardship Department shows sermons and addresses 99, classes taught 19, diplomas 357, seals 314. Seven months work were done by J. S. Deaton and five by G. C. Hodge.

Brother L. E. Lightsey in the past year has visited 2125 homes, 97 churches; sold 1012 books; secured 2419 subscriptions to The Baptist Record; speeches and sermons 179; tracts distributed 1720.

Pastor J. P. Harrington of Parkway Church, Jackson, will have Dr. W. E. Farr with him in a meeting, beginning Nov. 20th. This will be followed by a Training School conducted by brother J. E. Byrd. This new church is putting on an aggressive program.

Full time secretaries to work among students are supplied by the Convention Board at the University of Mississippi, State Teachers College, and Mississippi State College for Women. Student helpers are employed for part time at the Agricultural and Mechanical College.

The Baptist Record is not given to bragging on itself, but we take pleasure in calling attention to the wide reach of interesting things to be found in this week's issue. You will find a good letter from London, another from Jerusalem, another from Damascus, another from Italy. We are not getting out a special Convention issue, made up of new paid advertising, but we are trying to give our people what will do them the most good.

It now seems certain that some plan will be projected at and adopted by the Convention in Grenada for the enlargement of our work, all our work of missions, education and benevolence. It is time to advance. When the big armies in France were going to start a new offensive the whole thing was opened up with a barrage of artillery. Now that we are going forward in the Lord's work, the first thing necessary is to put The Baptist Record into the homes of all our people, and prepare the way for all the rest.

Bethesda Church in Oktibbeha County is preparing to remodel their building for Sunday School classes and other work.

The W. M. U. for the closing year reports collected for Foreign Missions \$22,165.27; Home Missions \$5,421.38; State Missions \$5,074.01. Besides these items they have collected for the Training School, Margaret Fund and scholarships for 8 young women in the training schools \$2,053.00.

The three evangelists, W. W. Kyzar, W. D. Smith and C. T. Johnson, with their singers, Joe Canzoneri, M. E. Perry and D. C. Hall, report for the year just closing total number added to the churches in their meetings is 1164, of whom 745 were by baptism. They preached 1049 sermons, distributed 22,207 tracts and collected \$7,198.51. This does not represent all the work they did of other kinds.

The report of the Convention Board Secretary, Dr. R. B. Gunter, for the year ending Oct. 30, 1927, made to the Convention at Grenada shows that \$275,146.78 were collected on the regular program, and that designated gifts brings this up to \$316,877.66. The net profits on the Press, Book Store and rentals were \$6,235.12. The Baptist Record was run at a loss of \$248.58, due to new equipment installed and decrease in advertising. The gross percentage of cost for administration was 6.84%.

Dr. Robert D. Miller, of Jackson, formerly of Clinton, passed away at the home of his daughter, Mrs. McElvin, in Jackson on Nov. 11th. He had been ill for several months; was about 78 years of age. Many who have lived in Clinton will remember his kind ministry as a physician and friend. He was a good servant of Jesus Christ. He leaves a widow, two daughters, Mrs. McElvin and Mrs. Bates; and three sons, R. D. Jr., W. H. and Stone. The funeral services were conducted by Pastor H. M. King, and the burial was at Clinton.

For the benefit of those not attending the Convention this item of interest is furnished. Last week The Baptist Record reported the recommendations of a body of representative brethren meeting in Jackson, which were proposed to be made to the Convention in Grenada as to the best method of meeting our financial obligations and preventing recurring deficits. The plan then was to recommend a campaign for one million dollars, and a committee was appointed to prepare and present a tentative plan. This committee consisted of M. P. L. Love, O. B. Taylor, D. M. Nelson, R. B. Gunter and W. A. Hewitt. These brethren have had several serious conferences and now seem of the opinion that it will be better for our people to put their whole strength into increasing our contributions to the regular denominational program and thus increase our receipts to where all our interests will be adequately provided for. And this recommendation will probably be made to the Convention. It may be necessary temporarily to increase the percentage to Education. These matters will be all threshed out at the Convention. May the Lord direct and inspire us to do his will.

THANKSGIVING IN LONDON

By Mrs. P. I. Lipsey, Jr.

English churches celebrated the annual Harvest Festival, their Thanksgiving Day, on Sunday, October 9. I did not hear of great turkey dinners with pie and indigestion, but I saw a beautiful offering to the church of the best fruits of the fields.

The high carved old oak pulpit in Putney Baptist church, Southwest London, with the big organ above and behind, was the background for heaping tins of fruits and flowers, vegetables and grains and vines on this day. The mellow autumn colors caught the sunshine as it streamed through stained glass windows to gladden our hearts.

As the pastor stood in the midst of this hill of beauty, he spoke of the great American preacher, Henry Ward Beecher, who had a lovely garden and who had his pulpit decorated each Sunday with its finest blossoms and shrubs. Beecher frequently used a leaf or flower as an illustration for his sermons. The London minister must have felt the inspiration of the beauty surrounding him. All of us were moved by his thoughtful, earnest sermon on the liberality of the giving God who maketh the sun to shine on the good and the evil and the rain to fall on the just and the unjust.

His sermon was a devout answer to those who say, "Why should we thank God?" and a protest against the fact "that gratitude is fast going out of fashion." His words were strengthened by the fine old hymns they sang in a real, moving chorus, songs of praise to God for fields and fruits and for His lovingkindness and His care:

"How dearly God must love us,
And this poor world of ours,
To spread blue skies above us,
And deck the earth with flowers!

"O may God's mercies move us
To serve him with our powers!
For, how He must love us,
And this poor world of ours!"

We came out into the brilliant sunshine, unusual in England at this season, feeling that "God's in His Heaven, all's well with the world." Nor did the thanksgiving of the church end there. The latter part of the word—sometimes neglected—was completed the following day by a sale of the exhibited fruits. Cabbages and cauliflower, apples and melons, grapes and flowers were turned into funds for church purposes. Some of the churches make this season's offering a gift to the poor.

Another special observance by the church followed a week later. That Sunday was "Rally Day," with carefully planned and executed services for the youth of the congregation. The pastor, the Rev. A. Cunningham Burley, is the grandson-in-law of C. H. Spurgeon, revered in America as well as in England as a noble Baptist leader of the past century. During the whole of the sermon he had in his hand an hour-glass which had been Spurgeon's. While the black sand streamed slowly, constantly from the upper bulb, he pleaded with the boys and girls to give their hearts to God while the sands of their lives had just begun to run. On the front of the pulpit in poster letters was the word "NOW".

This day, instead of flowers and fruits, flags and banners furnished the colors about the rostrum. At the end of the sermon, without announcement, as the audience rose, six boys and girls of the church in their two organized groups formed at the heads of the aisles. The British flags and society banners being formally presented to them from the rostrum, the groups faced each other, saluted with the flags and joined in singing "God Save the King". Then they marched out into the street followed by the Sunday School pupils in uniform. They marched

through the streets headed by bugles and a drum corps. We met them marching back to the church as we went homeward later.

The young folks' organization, called a Brigade, is a definite part of the church life, and has many characteristics of the Scout movement.

The pastor, after appealing to the older group to pray that he might have wisdom to win the hearts of the youth, remained at the church throughout the afternoon and evening to talk with any who wished his counsel and guidance.

BOARD OF TRUSTEES MEETS AT ORPHANAGE

The regular annual meeting of the Board of Trustees of the Baptist Orphanage met on November 1, in the home of the Superintendent, and conducted what was considered one of the most important meetings held by the Board for many years, by Mr. W. H. Patton, who has served as President almost since the beginning of the Orphanage.

The Board was called to order by the President at 10 o'clock, opening with prayer by Dr. A. J. Aven, President of the Executive Board. Minutes were read and adopted, then reports were called for. Dr. J. R. Carter, Superintendent, read reports of the Orphanage and field work. B. E. Massey, Associate Superintendent, read reports on local work. After reports were read each item was taken up and discussed. The most important ones that came before the Board, were the fact that 3 1/4 per cent from co-operative work were not sufficient to support the Home. Facts being brought forward showing that the Home had been enabled to continue its activities because of funds saved up during the War. That being used up, the question now confronts as to what step to take.

The second item was the Isolation Building, for the sick children and the new ones that come in. The construction of this building was heartily endorsed by the Board, with the instruction that word be sent out that individual gifts from associations, churches, organizations or individuals be accepted, providing these gifts were over and above their pledges to the co-operative work. A committee was appointed to look into the plans of this building.

The third item of interest was concerning the selling of a part or all of the present Orphanage property and moving further out. The feeling, however, was practically unanimous in their decision, that a move would be unwise and that we should remain where we are, and that the committee and Convention be asked to drop the consideration of moving.

The Board made a close survey of the buildings and grounds, and stated that our holdings were much greater than they had thought.

Up until this time everyone seemed to be filled with joy, other business being dispensed with. Dr. Carter arose and read a summary of the progress of the Home, during his and Mrs. Carter's connection with the Home. Then, offered their resignation as Superintendent and Assistant Superintendent. Every eye was filled with tears, but after many kind remarks were made, their resignation was accepted with regrets, with the understanding that they complete the history of the Orphanage, which they had begun.

The Board then elected B. E. Massey, formerly pastor of the Massey Memorial Baptist Church of New Orleans, to succeed Dr. and Mrs. Carter, after which the Board adjourned with prayer.

The Foreign Mission Board reports a healthy increase in its regular receipts from the denominational program for the past six months as compared with the same period last year. The figures from May 1 to Nov. 1 this year are \$300,846.13 as compared with \$284,043.71 for the same period last year. However, due to a falling off in designated gifts the totals for this past six months show a decrease of \$8,000.

MODERN MARTYRS

Often it is that we heroize persons performing valiant deeds in the long ago while we overlook those around us of today who are doing deeds just as courageous. Such a case comes to mind just now.

About three years ago a deacon called me over the telephone and asked me to come to his office as soon as possible. I went over and was introduced to a young man who at once divulged the nature of his visit to the deacon. He lived in a community where bootleggers were numerous and rather free. For various reasons he wanted to see them cleaned up and out and was only seeking the opportunity for helping.

This writer was interested in that question then and is still interested in it and had the privilege of making an engagement with the proper Federal authorities that this young man might meet them. He met them evidently from the number of "King Bootleggers" that have been recently sent up from Coahoma County and surrounding territory.

That is only a hint of the service rendered by young Pruitt who was brutally assassinated a few weeks back as he was called to the front of his home a little after sundown. That was the response of the whiskey ring of Coahoma and Quitman Counties, to the sternest hand of the law they have thus far felt. That is the payment one young life makes for aiding and assisting constitutional authority! What will be the response and attitude of the godly, fearless citizenship of that section in the fact of such an atrocious crime and in the fact of such an unselfish martyrdom?

Will MEN allow such a crime to go unchallenged? Will MEN allow such a sacrifice to go unnoticed? Will MEN allow Pruitt's wife and babies to suffer? This writer addressed a plea to The Commercial Appeal to start a fund for the family. Will they? Will some other agency do so? The first check is ready!

Yours in service,

—D. A. ("Scotchie") McCall.

MESSENGERS TO BAPTIST WORLD ALLIANCE

Members of Baptist churches in Mississippi who expect to attend the fourth Congress of the Baptist World Alliance in Toronto, Canada, June 23-29, 1928, should write to Dr. R. B. Gunter, Jackson, Mississippi, for credential cards.

The form of card adopted by the Alliance Secretaries requires name of messenger with title (Rev., Mr., Mrs., or Miss) and full address (street, city, and state); also name of church (as, First, or Calvary) and location if different from member's address.

Nearly 4,000 Southern Baptists will be entitled to seats in the Alliance and Secretary Hight C. Moore under authority of the Executive Committee of the Southern Baptist Convention has had printed that many numbered credential cards in triplicate form—one to be sent through the State Secretary's office to each messenger, one to be sent to the Toronto Secretary in advance of the meeting, and one to be retained in his own files as Secretary of the Convention.

The following have expressed a desire to attend the Baptist World Alliance:

Miss Jennie Watts—Columbia, Miss.
Dr. J. W. Mayfield—McComb, Miss.
Mrs. W. A. Roper—Tylertown, Miss.
Rev. W. A. Roper—Tylertown, Miss.
Mrs. W. R. Cooper—Blue Mountain, Miss.
Rev. W. R. Cooper—Blue Mountain, Miss.
Dr. J. D. Franks—Columbus, Miss.
Rev. C. E. Bass—Scooba, Miss.
Dr. A. F. Crittendon—Indianola, Miss.

J. A. Lee of Tutwiler has been called to Rolling Fork and will begin his work there at an early date.

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"ON A DAMASCUS HOUSETOP" Ernest O. Sellers

The indescribable hubbub only to be heard in an Oriental city had ceased, all excepting an occasional dog bark, or auto horn and the weak imitation of American jazz in a distant cinema theatre.

We were gathered on the flat roof of our Damascus hotel. The wonderful moonlight, delightfully cool mountain breeze after a very hot, dusty day and the twinkling lights on near by streets or in homes on the distant hill side gave to each of us an emotion, a thrill never before experienced, and certainly never to be forgotten.

With such a background our host, Mr. Mitri Chamie, a native Syrian, told us the story of his deliverance from death during the World War. An enemy sent a forged letter from England to his brother in Baalbek, knowing that of course, the Turkish censor would open and read it. The letter purported to be an offer, on behalf of England, of an appointment as spy. During a search of the brother's home in Baalbek, there was found, in a room used by Mr. Chamie when visiting his brother, a book which had been mailed to him from Egypt, one that contained an attack upon the Young Turk party. At once, by telegram to Damascus, Mr. Chamie was arrested and accused of being the leader of some society or secret club opposed to the Turkish government. A military tribunal at once sat in judgment, but he was allowed no defence lawyer nor witnesses. Mr. Chamie freely admitted ownership of the book, but insisted that he was not a revolutionist and truthfully told how the book had come into his possession, that he had read only parts of it and had never shown it to anyone.

For ten days he was held prisoner and then again called before his judges. Once more he admitted ownership, saying he would not lie about it though they took his life. This he said knowing full well that at that time from six to twenty executions were taking place in Damascus daily, an orgy of blood equal to the Russian revolution.

At this second trial Mr. Chamie was sentenced to a vile, rat infested, dim and dirty dungeon, as he understood for three years, but in reality to be executed the day following.

In his despair he prepared for suicide as the easiest way out of his trouble, when the words of the twenty-third Psalm came to him, and, to quote his words, "I just laid myself on the Lord." As he did this his friends were engaged in prayer for his deliverance.

That very day a high Turkish government official, who had lived in this same hotel for over four months and during that time formed a warm friendship for Mr. Chamie, arrived in Damascus. While eating his lunch this official enquired for his friend, and was told of the situation. Immediately leaving the table he went by cab to the home of Pasha, the general in military charge of the city, and, vouching for his friend, demanded his release at once. The Pasha telephoned the office at the head of the court and asked for action. He was told this was impossible until the following day. During the delay Chamie would of course, have been executed. This reply was unsatisfactory to the Pasha, knowing what it meant, and he caused the court to be assembled then and there.

Once more Mr. Chamie was brought before the military tribunal, and this time they informed him that "evidence from the outside" had been brought to them and that it was such as to convince them that he was "an honest and good citizen" and they had decided to release him.

God in His providential care, and in answer to his prayer and that of his friends, had intervened by sending the Turkish official not a moment too soon nor one too late.

Those of us who heard the simple relation of this story in his broken English, that night on that Damascus housetop will not soon forget our genial Syrian boniface and his testimony as to

God's loving protecting care and answer to prayer. Mr. Chamie is a Greek Orthodox Christian. The Baptist Bible Institute, New Orleans, Louisiana.

DIFFERENT OPINION Bro. G. C. Hodge on Satan of Yesterday

Bro. Hodge, in his article "Satan of Yesterday" has some fine things to say. But seems to me that he has considerably muddled the waters on some things by using "reason" instead of God's own statement. Also by taking Jer. 4:23-27 out of its natural setting and making it mean something that was foreign to the mind of the prophet. Bro. Hodge's mind seemed to have been "running riot" when he wrote this article.

Under heading 1—(1) he asked "when and why did the earth become without form and void?" He has asked two questions that God Himself has answered and will cause least confusion if we are willing to accept His answer.

He asks "when" and "why" "did the earth become without form and void?" And then goes on to "reason" that it was after the fall of Adam and Eve, and was a perfect world prior to that time. My answer to his question "when" would be: "in the beginning". And answer to "why" is: "God created" it thus.

Bro. Hodge further states: "there is no reason why we should suppose that God created the beasts of the field in perfect form and yet created the earth without form, and void".

My reason for "supposing" that God did it in this way is that He said that He did. Gen. 1:2a, 1:31a. He says: "we believe, therefore, that God created the earth with perfect form" (I don't know who the "we" are. As for me I don't believe it), "and that the earth was inhabited with people and birds and beasts, but at the fall of Satan the earth was completely wrecked. At the time of his fall 'the earth became without form and void and darkness was upon the face of the deep'" Gen. 1:2.

Bro. Hodge says: "the earth was inhabited with people", etc., prior to Gen. 1:2. The Bible says: "the first man Adam". 1 Cor. 15:45, 47.

A—To support his statement Bro. Hodge offers the following Scripture: Gen. 1:28, especially the word "replenish" (re-people). I don't know where he gets the word re-people. Both King James and the American Revision give "replenish". Webster's Dictionary says that one meaning of replenish is "to fill or stock in abundance". I believe that I will accept this interpretation with Scripture to support it.

B—Bro. Hodge has taken Jer. 4:23-27 out of its setting. Read the entire chapter and one will readily see that the old prophet has nothing more nor less in mind than the destruction of Judah and Jerusalem. Vs. 3, 5, 11, 14, 16, 22. Dr. J. R. Sampey, in his Syllabus, says of this passage: "Anguish of the prophet over the terrible destruction about to fall on his foolish people", "and it will be impossible to escape from the cruel spoils."

Bro. Hodge makes much of the past tense verbs in this passage. When, in fact, the inevitable result of the sins of the people was so vivid to the old prophet that he could only speak as if the punishment had already taken place. Isa. 53rd chapter is another fine illustration of speaking of the future as though the fulfillment had already come: "He grew up before him"; "He was despised"; "We esteemed Him not"; "He hath borne our griefs"; "He was wounded"; "He was bruised"; "The chastisement of our peace was upon Him"; etc. Read the chapter. Past tense verbs were used, however we know that this Scripture was not fulfilled until Christ came.

I believe that if we would let the Bible be its own interpreter it would save us from much confusion and wild guessing. Let's stick to the "Thus saith the Lord."

—J. E. Kinsey,
Merigold, Miss.

AN UNUSUAL, REMARKABLE EVANGELISTIC CAMPAIGN

Three Baptist Churches of George County, Mississippi, headed by the Lucedale Baptist Church, arranged for Evangelist T. T. Martin to conduct a five-weeks' county-wide evangelistic campaign. They arranged for him to speak at night in the tent and to conduct one chapel service in the public schools. At the first chapel service he asked how many of them had ever thought of the question "Who Made God?" A sea of hands went up. He at once dropped his proposed chapel talk and took the first half of his debate last winter with the President of The Association for the Advancement of Atheism of New York, proving the eternal existence of God from reasoning, but simplifying the arguments; and followed it with simple, clear-cut fulfilled prophecies, closing with Isa. 53, showing that Christ died for our sins, that He redeemed us from all iniquity, that when we accept Him as our Redeemer our sins are all paid for up to the time we die; that Jesus said "Verily, verily I say unto you, he that heareth my word and believeth on Him that sent me, hath everlasting life and shall not come into condemnation"; and after that we try to live good lives and do His will from love to Him for dying for all our sins, and not from fear of Hell. The effect was a surprise. Fifty-two, many of them parents and other grown people, at once made a public profession of faith. Calls came from all parts of the county and spread to adjoining counties. Many superintendents and teachers, parents and visitors as well as pupils, made public professions of faith. The five weeks' campaign closed with over 2,000 professions of faith; to be exact, 2,129.

Already calls are coming in to the Evangelist for this chapel talk to be given in schools in other states. He is planning to give this chapel talk to as many schools as possible throughout the country.

STARTING A REVIVAL

While some of us are talking about the need of a revival, the Salvation Army in England has started to work for it, as the following Associated Press despatch from London will show:

The greatest religious offensive ever launched by the Salvation Army—A salvation siege—was under way today after a night of prayer by 100,000 Salvationists at 1,000 meetings throughout the country.

The campaign is to continue until November 24. Bold and spectacular methods will be used for "a concentrated and determined attack on the indifference of the great mass of people to religion."

Opened by General Bramwell Booth last night at Glasgow, the campaign is to be taken into public houses and other gathering places in an effort to convert the whole of Britain within a month. The 71-year-old head of the Salvation Army spent 5½ hours on the platform last night praying and leading the singing of Salvation Army hymns. Mrs. Booth similarly conducted the largest of five meetings held here.

The offensive against religious indifference is being waged by an army of "red hot gossellers" as they are described by the Salvationists themselves. It is announced that there will be days of mourning when Salvation Army battalions will parade in mourning and sackcloth for the sins of some particular city or town.

There will be "Bible Days" when every Salvation soldier will be armed with Bibles and read them at the street corners and in the gutters. There will be processions of "gospel tanks and gospel armored cars" from which the Salvationists will "blast their messages." Five million letters have been sent out through the country telling of the siege and Salvation Army leaders say that not a single letter asked for money.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
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BAPTIST BUILDING
JACKSON, MISSISSIPPI

B. GUNTER, CORRESPONDING SECRETARY
I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance.
Entered as second-class matter April 4, 1919, at the Post
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October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list. Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which accompany the notice.

Orthodox Inside And Outside.

They say there are two sides to everything. This is true of orthodoxy: the outside and the inside. One may be orthodox on the inside and not altogether so on the outside. And vice versa, one may be orthodox on the outside without being so on the inside. This is what we mean by the first statement. There are people who are genuinely converted, have had a true experience of grace, know Jesus as a Savior, the only Savior, an all-sufficient Savior; who are trusting him completely and trusting him alone for salvation, and in their hearts have no confidence in the flesh. They are orthodox on the inside. But they have been brought up under an Arminian environment, have been taught by people who believe in salvation by one's own effort or faithfulness and so are taught that they may yet be lost. Their minds may be confused. Their language certainly is. They speak one way when they are talking to others and a wholly different way when they are talking to God. Most people are orthodox when they pray. That is being orthodox on the inside.

On the other hand, there are people who have been taught by others who are orthodox. They accept their statements as correct, as in accord with the teachings of the Scripture. They could even defend the orthodox position with Scripture and with arguments, but personally and experimentally they know nothing of the truth in their own souls. Their orthodoxy is on the outside, from the lips out. They have been taught of men, but have not been taught of God.

Jesus wants us to be orthodox on both sides, the inside and the outside. The Bible tells us to hold fast the "form of sound words;" and that is very proper and necessary. But it also says, (I John 2:4) "Again a new commandment write I unto you, which thing is true in Him and in you; because the darkness is passing away, and the true light already shineth." The time had come in their experience and in the working out of God's plan, when the truth was no longer an abstract proposition to be found in books of law or instruction, but in concrete experience of people and manifest example of believers. The truth was transferred from books to the heart. It was no longer orthodoxy on the outside, but on the inside. And that is why John says it is at once an "old commandment" and a "new commandment."

A person who merely knows the truth with head and does not know it in heart experience is always insecure. It can be taken away from him because it was never really his. He was taught of men the truth, but has never learned it from God. You will recall what Jesus said to Peter at Caesarea Philippi, "Flesh and blood hath not revealed it unto thee, but my Father in Heaven." He had not gotten it from men. It didn't matter who men said the Son of Man was, Peter did not follow them. It was to him a matter of divine revelation and personal experience.

It was an experience which had made him a new man. He is no longer "Simon son of Jonah." He is now Peter, a rock, and he will never be moved. And a church composed of people like that will stand forever.

Are you shaky and uncertain? Is your faith insecure? Are you doubtful about the fundamental things of the religion of Jesus? If you have been merely orthodox on the outside you will not stand the test. But if you have ever had Jesus revealed in you, you will not be the victim of doubts and fears.

THE BEAST

There are several different words in the New Testament which are translated beasts, each one having reference to specific qualities. One means a beast of burden, as an ass. One means a four footed animal. One word, translated beast in the fourth chapter of Revelation, means simply a living creature. Another word, used in Revelation 11:7 and several other places in and out of the book of Revelation, carries with it the idea of an untamed, unsubjugated creature with an essentially beastly nature. This is the word used to describe the embodiment of antagonism to the people of God and the purposes of God.

We are not seeking here to identify this beast with any person, or institution or office today or in past history. Many have taken in hand the matter of locating this animal with more or less success or failure as the case may be. Some have been so sure they have found the lair of this ferocious beast that they have made themselves the objects of admiration by some and of ridicule by others. For our part, we are not sure but he has a whole brood of whelps that sneak or bark or growl or prowl about over the world.

All we desire to do here is to raise the question, and provoke to some study of the question, why this being is called a Beast, and see if the idea embodied in the word is not descriptive of a tendency all too evident in our generation. Is not the natural enemy of whatever is spiritual embodied in the idea of the mere animal and bestial? Is this not the thing that drags down the soul, hinders its progress and aspiration and antagonizes all efforts for the uplift of a sunken and sodden world? The flesh lusteth against the Spirit, and the spirit against the flesh so that ye may not do the things that ye would. In pagan religions the satisfaction of the brute nature was substituted for the satisfaction of the soul.

When spiritual life is at its best the beast takes to the jungle; but when spiritual life is low, it ventures out to prey on men and the world. Today the beastly nature is bold and assertive. It invades the family and we have divorce; it roams the streets of the cities and we have gangsters and gunmen. It breaks into marts of trade and we have economic wars, bank robberies, embezzlement. It invades the school room and tells the youth that he, the beast, is the father of the human race. Yes, we have the Beast with us. His tracks are seen in the temple and the bourse. His growl is heard from Hollywood to the Tiber.

Bethlehem Church in Scott County goes to half time and calls brother Mac Hughes who lives at Ludlow.

Pastor Frank Q. Crockett of Sumner was recently called as pastor by two churches, Rosedale and Tunica. We do not know his decision.

All of us exceedingly regret the inability of Dr. Geo. W. Truett to be in our Convention at Grenada, on account of the meeting of the Texas Convention at the same time.

Beginning the fifth year of his pastorate in First Church, Jackson, Tenn., Dr. J. J. Hurt asked that the people bring, instead of flowers and speeches, fifty new members into the church. They brought 84.

"Past feeling" is the phrase Paul uses in Ephesians to describe the mental and moral condition of those who have gone down the toboggan slide of sin so long and so far as that there is now no way to arrest them, and nothing in them that responds to the appeal of religion or morality. One version translates it "past the sense of shame." It is the place where conscience refuses to work, and there is no reaction of pain or regret at wrong doing. It is a situation of hopelessness, and helplessness. It is like a machine with a cog-wheel from which all the cogs have been stripped. It is like the effort to prize up a weight with a lever where the fulcrum is lacking and there is nothing on which your lever rests. It is like a girl with modesty gone and there has come in its stead a brazen faced boldness that defies conventionalities or criticism. Nakedness brings no blush and she laughs at your rebuke, or is tickled by the attention she may attract from one who criticizes. Paul speaks of this condition as obtaining among the gentiles or heathen of his time. Are we not dangerously near such a situation today? It is to such as these that Paul speaks (Acts 13:41), "Behold ye despisers, and wonder, and perish."

Frequently you hear it said of some preacher that he was unsparing in his denunciation of sin. It is always said in commendation of the preacher. But if that is all he is not more than half right, and not apt to be very effective in his fight against it. There must be more than a negative attitude, we must be like Noah, a "preacher of righteousness." And when Paul so spake that Felix trembled, you will recall that Paul reasoned of "righteousness, temperance and judgment to come," not about unrighteousness and intemperance. There must be a positive note. The Holy Spirit came to convict the world of sin, but also and at the same time of righteousness. Isaiah said, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." If we expect to correct evil, we must overcome evil with good. No war was ever won by an army that remained on the defensive. This present age of sin and worldiness will laugh at us if we simply point out and preach against its faults. We must preach holiness. Holiness is righteousness ablaze, at white heat. It is aggressive, conquering. The only thing that makes devils tremble and cry out in terror is to confront the Holy One of God. We won't cure sin by putting poultices on it. We need one who can baptize in the Holy Spirit and in fire.

On Sunday night, Nov. 13th, two young men, students in Mississippi College, were ordained to the gospel ministry by the Clinton Church. They are, Elwin Wilkinson of Columbia and P. H. Young of Franklin County. They passed a satisfactory examination a few nights before conducted by the ordained ministers in Clinton. Dr. H. M. Harris presided. The sermon was preached by Dr. B. H. Lovelace, the charge delivered by Dr. M. O. Patterson and the prayer led by brother G. W. Riley.

IMPORTANT NOTICE

In response to numerous inquiries coming to us in connection with the Eastern University, it seems necessary to announce that although the Eastern University has adopted a name similar to that of the Eastern Seminary, there is no organic connection whatsoever between the two. It is desired that prospective contributors keep clearly in mind the fact that the two schools are entirely distinct and that amounts intended for the Eastern Baptist Theological Seminary should be forwarded to Dean H. W. Barras, the Treasurer of that Institution.

—Austen K. de Blois,
President of
The Eastern Baptist Theological Seminary.

ANSWERS TO "DO YOU KNOW?"

(November Installment, No. 3)

1. 16,480.84.
2. 18,109,790.
3. 190,188 yearly; 15,840 monthly; 3,657 weekly; 522 daily; 42 hourly.
4. Adoniram Judson.
5. B. F. Jacobs.
6. (1) We believe that the New Testament is the sole and sufficient rule of faith and practice; (2) We believe in individual responsibility to God for the performance of duty; (3) We believe that a church is a body of baptized believers equal in rank and privileges, administering its own affairs under the headship of Christ.

DR. AND MRS. CARTER RESIGN AS SUPERINTENDENT OF THE BAPTIST ORPHANAGE

For twenty-nine and twenty-four years, respectively, Dr. and Mrs. J. R. Carter have been hailed as the greatest friends the Orphanage of Mississippi has ever had. Their resignation comes as a signal regret to their many friends.

Dr. and Mrs. Carter have been guiding hands, directing the destiny of Mississippi Orphanage work practically from its infancy. Mrs. Carter being the first matron employed by the Home. Through these many years of toil and sacrifice they seemed never to grow weary of the responsibility placed upon them.

In talking with them, they humbly stated "We have given the best that we had to the Orphanage, but do not want to remain until we can be of no further service."

Each one feeling that the other needed rest, they have retired to private life, with the kindest of feeling toward the Orphanage and its administration. Realizing that they had reached the age that they must guard themselves, they stepped out of their own free will, that others might take the task.

They went immediately on a visit to the father and relatives of Mrs. Carter, after which they will make their home at Magnolia, Mississippi, with Mr. A. J. Flowers, Mrs. Carter's brother. Dr. Carter expects to remain as President of The Mississippi Home Finding Society, and also active in other child welfare of the state.

It was they, who secured their successors, Mr. and Mrs. Massey, for the Orphanage, insisting that they should be in training for the task which they themselves should lay down, Mr. and Mrs. Massey coming to the Orphanage on March 1 of this year, in order to familiarize themselves with the Orphanage work. No one feels the loss of these two great souls in the Orphanage more than these two.

May God bless and keep them, sparing their noble lives for many years of service.

A SQUARE DEAL

Just a few days ago it was the task of this writer to call up Dr. Wayne Alliston, superintendent of OUR Baptist Hospital, and ask him if he could handle the case of a small boy with an infected knee and take it as a free case. The answer was to the effect that the boy was to be brought right along.

Diagnosis was made and proper treatment given and the boy seemed to be getting along all right and word was given that he might be removed to his home. As the mother on leaving presented the requested \$5 for necessary medicines Dr. Alliston questioned her and found the case to be an extremely needy one and so he only took \$2.50 and returned \$2.50. The next afternoon this pastor visited the home and the mother told him that story and added that but for that refund she would not have been able to buy the medicines upon the table. Just to remind us that God does speak to those who are willing to hear.

Who else could have spoken to Wayne and prompted him to return that amount?

We have been called upon in recent months to place two other free cases there and neither request was refused. These three are the only free cases ever handled by this writer and they were sources of real joy and pride that Baptists had such an institution with a fine force to care for such.

Why then do those who are able to pay go elsewhere, ever? Is it a square deal for OUR Hospital? It receives about \$400 per month from the Co-operative Program and operating expenses are \$8,000 or more per month. The difference must be made up in a legitimate way! Somebody must pay! Yet some people seem to want to send only free cases there. Some folks who go there as free patients want to demand more attention than do those who pay. Just a square deal for OUR Hospital is what I am thinking about. A square deal for our fine superintendent and splendid nurses is not too much to ask surely!

Yours in service,

—D. A. ("Scotchie") McCall.

SIX SEPTEMBER DAYS IN ITALY

As our express train from Paris came out of the Mt. Cenis Tunnel, at an altitude of 4,000 feet, many signs and sights left no doubt that we were indeed once more in Italy. The train swarmed with Custom House officers and other officials of the Government, some in uniform and some in citizens clothes. American passports satisfied them, but one young Italian who had failed to return from Paris for his term in the army had his personal effects and private letters in his valise scrutinized and was finally hurried, bag and baggage, to a train returning to the frontier, and, doubtless, later was sent to prison. High up above us on mountain summit, stood villages, castles, churches, and crosses, and often single houses. How do the people reach their homes and places of worship?

Turin, where we spent a night, though a city disregarded by tourists, has streets paved with blocks of stone, public parks and squares with fountains, flowers and monuments, arcades that enable the pedestrian to cross the city protected from sun and rain, and on the edge of the Po a station from which airplanes make regular sailings to Trieste and other points. This city was once the capital of the kingdom of Italy and the burial place of its kings. Our Baptist church stands on a corner where two main streets cross. The auditorium, while not large, shows a beauty and church-like air and taste that delights and helps the worshiper. Next to the church is our book store, where Bibles and religious books are sold, presided over by a little woman with heaven in her face; she has had this work 34 years and the store meets its expenses and pays her salary as storekeeper and sexton; the home of the pastor is above the church.

The railroad runs from Turin to Florence by way of Genoa and on the edge of the Mediterranean, for miles and miles, no longer makes the traveler suffer from the smoke in tunnel after tunnel, for the line is electrified. Italy, poor in coal, is hitching up her many water-falls and making them produce "white" coal. Beyond Genoa we passed the village where temporarily our orphan girls are quartered.

In Florence our Baptist church is not far from the Lung Arno and on the Via Ogni-santi, which is by no means a side street. We own a four-story building, part of the first floor, the second floor and the third floor being rented out, and the fourth serving as the home of the pastor. Here, as in Turin, the church auditorium shows a beauty and grace that may well prove an aid to devotion. The pastor of this church, Ignatio Rivers, a young man, a graduate from St. Andrews, Scotland, with a face marked by intelligence, vivacity and charm, is not only an excel-

lent pastor but a leader in our young people's work in all Italy. By the way, the ability of our Baptist ministers in Italy must impress and delight all who are interested in evangelical and Baptist progress in that land.

While my six days did not take me to Rome, echoes from the Eternal City, about our work there, stir and refresh my heart. Our four meeting houses in Rome are well located, one of them being just off the Corso, a street that all the world knows, and where the people press and pass. Crowds attend our services. Baptisms are frequent. Upon Monte Mario, that overlooks St. Peter's Church and the Vatican, stands our Orphanage for boys. We can but read, in the faces of these lads, beholding their intelligence, hope for our future in Italy! Our religious periodicals go forth from Rome and here likewise is being produced a library of religious books that mark a new day in the evangelical life of the peninsula. These books and periodicals command the attention of religious leaders and thinkers in and beyond Italy.

Our workers and churches in Italy, especially at this time, have burdens and difficulties that our Southern Baptists should consider and mention at the throne of grace. One pastor has been banished for three years to an island in the Mediterranean and allowed by the government that banished him a mere pittance for his living, to say nothing as to the maintenance of his family; another pastor was beaten and driven out by an angry crowd; one of our churches, with its furniture, was burned, yet the civil authorities have made no effort to mete out justice to those who committed this outrage; yet other incidents would have to be set down if the tale of the sufferings of our brethren in Italy were fully told. In this year when afflictions have seemed to abound, the spiritual thermometer has gone to high marks.

Certainly there are two opinions about Italy's dictator, and doubtless both views are, in a measure, correct. An Englishman, the correspondent of a London paper, expressed the view that Mussolini is a most altruistic and unselfish statesman. In less than 48 hours after talking with this Englishman, an intelligent man, well beyond, however, the Italian frontier, expressed just exactly the opposite view. Il Duce has made the situation difficult for our missionary workers in Italy, and from one end of the land to the other there is in operation a system of espionage, which is full of embarrassment and contrary to individual freedom. On the other hand, many claim that the railway service in Italy is improved, that the higher university standards have brought a blessing to all, and that in many other ways this man has ushered in a better day, and given Italy and the Italians a rank and dignity in their own eyes and in the eyes of others that they have not had before. But for the hint of a fellow traveler in the train, who noticed my feet on the cushion of the opposite seat, I might have had to pay a fine—certainly a group of American girls this summer guilty of the same petty offense, did not manage to escape such a payment.

As the sun was setting my train, en route for Switzerland, climbed the vine-clad Apennines and was approaching the long tunnel which was to cut off the panorama of the plain of Tuscany, just before the end of this entrancing vista came, I beheld far below, Florence, bathed in a Chiaro-oscuro light, but like a bell, ready to ring the Angelus, the Duomo stood out unwilling to be forgotten, unwilling to fade away.

—George Braxton Taylor.

Hollins, Va.

October 31, 1927.

Evangelist W. F. Frazier, Springfield, Mo., and singer C. C. Elsey, have just closed a fine meeting with pastor C. H. Carleton at Harts-Horne, Okla., in which 108 were added to the church—88 coming by baptism.

SECOND SOUTHERN BAPTIST SUNDAY SCHOOL CONFERENCE TO MEET AT GREENVILLE, S. C., JANUARY 17-20, 1928

Greenville, S. C.—the textile center of the South—is to be the meeting place of the Second Southern Baptist Sunday School Conference, and January 17-20 are the set dates. Last year this meeting was held at Memphis and drew an attendance of over twenty-five hundred people; this year is expected to easily pass that mark as the influence of the first conference has spread far and wide and has generated a great enthusiasm for this type of meeting.

Greenville is Ready

The local committee at Greenville, under the leadership of Major G. Heyward Mahan, Jr., is fully organized and ready to take care of an attendance of three thousand. Hotels, homes, churches and civic bodies are all cooperating to make old-fashioned Southern hospitality shine forth at its very best so that the crowds who come will be entertained and cared for in the best possible manner. A great attendance is expected and the following State quotas have been accepted and the various State organizations are working out all plans for enlisting this attendance.

Alabama	200
Arkansas	100
Florida	100
Georgia	350
Illinois	25
Kentucky	200
Louisiana	100
Maryland	25
Mississippi	200
Missouri	50
New Mexico	10
North Carolina	500
Oklahoma	50
South Carolina	550
Tennessee	200
Texas	100
Virginia	200
District of Columbia	25
	2,985

Comprehensive Program Planned

The program will consist of five general sessions and five department conference sessions. Every phase of Sunday School work will be presented in these conference periods and people who have actually faced the problems and to some extent, at least, solved them will lead the conferences and give their experience. More than one hundred different people will be on the program and the spirit of prayerful consideration of the needs of the work will permeate the whole procedure. These five conferences which will run simultaneously are:

The Administration Division. This includes the Pastors, General Superintendents, other general officers, field workers, educational directors and church secretaries who come. Last year there was an average attendance of around nine hundred in this conference. It is admittedly one of the greatest layman's meetings ever held. This conference is under the direction of the Department of Sunday School Administration of the Sunday School Board, Arthur Flake, Secretary in Charge.

The Young People's-Adult Conference for all the workers in the departments mentioned and for all workers in Organized Classes. This conference will be under the direction of the Young People's-Adult Department of the Board, with Wm. P. Phillips, Secretary in Charge.

The Intermediate Division of the conference will be held in the Poinsett Hotel, and will be for all workers in Intermediate departments and classes. It will be under the direction of the Intermediate Department of the Board, Miss Virginia Lee, Secretary.

The Elementary Division under the Elementary Department of the Board with Miss Lilian Forbes

in charge will be for all workers in the Cradle-Roll, Beginners, Primaries, and Junior departments and classes.

These conferences will be practical and directly bearing on the actual problems in dealing with these different phases of the work. Everybody who comes will have opportunity to participate in the discussion.

The Main Speakers

Dr. I. J. Van Ness, corresponding secretary of the Sunday School Board, is in charge of all general arrangements for the program of the conference and will have direct charge of the general programs. He also will be one of the speakers. Among the other speakers will be Dr. Robert G. Lee, pastor of the Citadel Square Baptist Church of Charleston, S. C.; Dr. J. R. Hobbs, pastor of the First Baptist Church of Birmingham, Ala.; Dr. B. D. Gray, corresponding secretary of the Home Mission Board, Atlanta, Ga.; Dr. J. R. Sampey of the Southern Baptist Theological Seminary at Louisville, Ky., and Dr. T. L. Holcomb, pastor of the First Baptist Church of Sherman, Texas. These are outstanding men and will contribute largely to the great meeting.

Special Railroad Rates

Special reduced fares will be granted on all railroads on the identification certificate plan. Certificates must be secured in advance from the State Sunday School Secretary or from the Sunday School Board at Nashville, Tennessee, and presented at the time ticket is purchased. One way fare plus one half will be the approximate cost of the round trip. All should be sure and secure the identification certificates.

A BIRD'S-EYE VIEW OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

By President E. Y. Mullins

A Baptist entering Louisville by automobile on the Lexington Road a few months ago, who did not know the location of the Southern Baptist Theological Seminary, looked up at a beautiful grove of beech trees and an unusually fine group of buildings and remarked to his companion in the machine, "Just look at that wonderful piece of property. You may always count on the Catholics getting hold of the best locations and putting up the most attractive buildings. I wish Baptists had as much foresight and wisdom as Catholics in their real estate transactions." The man who made this remark was dumbfounded when his companion, who knew the situation, quietly remarked, "Well, my brother, you are mistaken for once. That is not Catholic property. It is the new grounds and buildings of the Southern Baptist Theological Seminary. Baptists have at least shown some foresight and wisdom in this instance."

The above is typical of remarks that have been made by thousands of people who have observed the new Seminary grounds and buildings.

I propose in this article to give a brief bird's-eye view of the Seminary and its work.

1. The Seminary has a creditable history and inspiring traditions. For almost the entire history of the Southern Baptist Convention it has been the source of supply for our trained ministry, the foundation head of our sane doctrinal expression and the dynamic in our world program. It was founded in Greenville, S. C., in 1859 under the leadership of James P. Boyce, who associated with him John A. Broadus, Basil Manly, Jr., and William Williams to form the first faculty. The school was moved to Louisville, Ky., in 1877, where it has enjoyed a half century of remarkable growth.

2. It is admirably and strategically located. The school is situated on a grass-covered, tree-bedecked plateau in the eastern suburbs of Louisville, Ky., a thriving city of 350,000 souls, which itself is in the famous bluegrass region of Kentucky, eighty miles from the center of the nation's population and a true gateway on the border between the South and the North. Nine

steam railways, Ohio River boat lines, numerous hard surfaced highways and an up-to-date airport make it accessible to the entire South as well as to the whole nation.

3. The Seminary now has a new, magnificent, and modernly equipped suburban home. Until the spring of 1926 the Seminary operated in outgrown and out-worn buildings that were located at the intersection of two of Louisville's busiest down-town thoroughfares and that were situated in an environment practically impossible for Seminary work by congestion, noise, and dirt. In March, 1926, the Seminary moved to its new home, known as "The Beeches", a name which it derived from the massive beech trees on the property. Here have been erected five buildings. These are Norton Hall, the administration building, including general offices, faculty wing, class rooms, assembly room, mission museum and Memorial Library; Mullins Hall, the men's dormitory, which includes three hundred single bed rooms, manager's apartments, dining room, social room, post-office, book store and infirmary; Luther Rice Hall, an apartment house for married students without children; Adoniram Judson Hall, an apartment house for married students with children; and the heating plant. These apartments, ninety-two in all in the two buildings, are supplied by the Seminary with heat, light, hot water, cooking gas, etc. Each apartment has a private bath. Students in Mullins Hall have running hot and cold water in their rooms. The campus of the Seminary is a fifty-three acre tract lying between the two automobile arteries out of Louisville eastward. It is within the city limits, being reached from the center of Louisville by either street cars, bus line or automobiles.

4. It has a world-famous faculty of sound Christian thinkers. The members of its faculties through its history have written one hundred fifteen books, which have had a wide circulation in our country and all over the world. Members of the faculty have rendered signal service in all departments of the work of the Southern Baptist Convention. The Seminary has sent out more than six thousand ministerial students to all parts of the world. Fifty-one per cent of all the male missionaries employed by the Foreign Mission Board through the whole history of the Board have been alumni of the Seminary. It has also trained thirty-five per cent of all the female missionaries of the Foreign Mission Board. It has also trained 189 of the 285 ministers holding official positions such as secretaries, editors, board members, superintendents of institutions, officers of the Southern Baptist Convention, and various other departments of the state and Southwide program.

5. The Seminary has a comprehensive curriculum, based on the needs of ministers of today, and organized along lines of genuine Christian scholarship. Scholarship is combined with spirituality and practicality. The courses of the Seminary in the English Bible have become famous all over the world. The Bible is the very heart of the Seminary curriculum. All studies grow out of the Bible. From beginning to end in all departments the professors are loyal to the Scriptures as the inspired, authoritative and infallible word of God. There is no wavering on any fundamental of our Baptist and evangelical faith.

6. The Seminary is vitally related to home missions, foreign missions, state missions, city missions, district missions, hospital work, Sunday Schools and every other Kingdom interest. This is because the Seminary trains men for every department of activity. It sends out leaders to lead our people in all these ways. It is not surprising, therefore, that Doctors Gray and Willingham, during the Jubilee Endowment Campaign, said that it would be wise for the denomination, if necessary, not to expand its missionary activities pending the endowment of the Seminary. The Seminary has been a unifying influence among Southern Baptists from the beginning. The missionary spirit throbs through it

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7. The Seminary is becoming a world institu-
tion. It is recognized all over the earth. From
fifteen to twenty foreign countries are repre-
sented in the student body every year. The pres-
ent enrollment up to date is between 390 and 400
students for the ministry, about thirty-five more
than we have ever enrolled at the same date in
the past.

The Seminary Needs

In closing I call attention to the needs of the
Seminary. The Seminary needs the prayers and
the practical cooperation of every pastor and lay-
man. It needs the cooperative spirit and enlist-
ment of men who ought to come to the Seminary
for training. It needs friends who will speak for
it in the pulpit and in private conversation. It
needs, in brief, the earnest and loyal cooperation
of our brethren everywhere.

SOME FEATURES OF THE CURRENT SESSION AT B. B. I.

L. G. Cleverdon, Professor of Religious
Education

The first quarter of the tenth session of the
Baptist Bible Institute is drawing to a close.
There are certain features which indicate this to
be by far the best session of our decade of history.
The student-body has already (November
5) reached 225 registered students—exactly the
same number as enrolled for the entire session
last year and a larger number than has been
enrolled the first quarter of any previous session.
Of course all of these are preparing for some
form of definite, Christian service, such as the
ministry, missionary work, religious education or
gospel music.

The students come from the following states:
Alabama 25, Arkansas 3, Florida 22, Georgia 6,
Illinois 2, Kentucky 5, Louisiana 63, Massachu-
setts 1, Mississippi 28, Missouri 3, North Carolina
7, Oklahoma 8, South Carolina 22, Texas 10, Ten-
nessee 5, Virginia 3, West Virginia 6, Chile, South
America 1, Ireland 2, Italy 1, China 2. A cos-
mopolitan touch is given by two missionaries and
their wives from China, a promising young man
from the First Baptist Church, Rome, Italy, two
ministerial students from the Irish Baptist Col-
lege, Dublin, Ireland, a young man and young
lady originally from Mexico, and a ministerial
student from Chile. The latter is the son of the
first native Baptist minister in his country. A
larger percentage of college and university
trained students is found in the student-body this
year than ever before.

A second feature worthy of notice is the in-
creasing number of students pursuing standard
theological work, including Greek and Hebrew.
However, an adequate balance is retained in the
remaining courses. Through the five general
courses offered—Theological, Christian Training,
Missionary Training, Religious Education and
Gospel Music—a variety of curricula is provided.
These furnish training for all types of Christian
work, and since they are given in the same in-
stitution, enable the minister, the layman, and
the woman worker to appreciate and properly
evaluate the work of the other types.

A third feature worthy of mention is the ex-
cellent quality of class room work. Students and
faculty alike feel that there is a seriousness and
determination on the part of the students not
heretofore attained. During my years as a stu-
dent and as a professor I have not known better
work to be done by the students or the faculty,
and I am sure that the institution is rendering
this session the most effective service in her his-
tory.

The Lord has richly blessed us in providing a
beautiful campus, a large student-body doing ex-
cellent work, and a warm place in the hearts of
Southern Baptists, but we crave, along with other
Southern Baptist institutions, an even larger
place in the prayers and plans of our noble peo-
ple.

Budget Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

HOW TO PUT ON AN EVERY MEMBER CANVASS (Continued)

1. From 12:00 to 1:30 P. M.

Let us suppose the day for putting on the
EVERY MEMBER CANVASS has come, and
that the 11:00 o'clock service was as successful
as that described on page 7 of last week's Record.
Some of the ladies of the church have prepared
a light luncheon for those who are to help with
the canvass. The future success of the church
depends largely upon the work of the canvassers
during the afternoon. So each of the canvass-
ers, together with the campaign committee and
pastor will be expected to remain at the church
for lunch.

2. From 1:30 P. M. to 1:45 P. M.

The pastor should at 1:30 call all the canvass-
ers together for a fifteen minute prayermeeting,
at which time as many as will do so should lead
in prayer, asking the Lord to direct them in their
work, and enable them to enlist every member to
cooperate in the support of the church, and in
the support of God's Kingdom throughout the
earth.

3. From 1:45 P. M. to 2:00 P. M.

At this time the campaign committee should
give to each canvasser: (1) A list containing
the names and addresses of the people they will
be expected to see; (2) A pledge card for each
one they are expected to see, and (3) A package
of envelopes for each individual they are expected
to see. If the church has services every Sunday,
they should give each individual fifty-two en-
velopes. If they have preaching only twice a
month, they should give to each one twenty-four
envelopes. And, if they have preaching only one
Sunday each month, they should give each indi-
vidual twelve envelopes.

4. From 2:00 P. M. to 4:0 P. M.

The campaign committee will have provided
cars which will be ready and waiting so that at
2:00 o'clock each of the canvassers will begin his
work. Each of them will go with the spirit of
conquerors, as boosters of the entire church and
its program, and with a determination to sell the
Lord's program to each one they have been asked
to see.

(1) THEY WILL VISIT IN ORDER

Should one of the canvassers be asked to see
a man who has not given anything to local or
denominational work for a year or two, he cer-
tainly would not visit that man first. If he did,
the chances are the man would refuse to pledge
anything for next year, and the fact that he re-
fused to make a pledge would make it easy for
some other to refuse. The canvassers will first
visit the most liberal givers, and save the old
miser for last. When the canvassers get to him,
he will want to know what success they have had
and will, of course, expect them to say they hadn't
been as successful as they had hoped, but when
they tell him that absolutely every man, woman,
boy and girl they have seen have made a pledge
and that he cannot afford to be the only one to
fail in the support of the church's program, he
will knit his brow, lick out his tongue a few
times and say, "Let's see one of them cards".
He will read the card three or four times, scratch
his head, and for the first time in perhaps six
months try to do some real thinking for himself.
When any man finds that he is out of harmony
with the majority of his brethren it is high time
that he begin to think. After he thinks the mat-
ter over he will put down a certain amount, sign
the card, look at it a long time and slowly hand
it to the canvasser.

(2) BE THOROUGH

The canvassers will do their best to secure a

pledge from each individual on Sunday afternoon,
but should they fail to do so, they will, if pos-
sible, finish the canvass by Tuesday night so as
to make a full and complete report to the church
on Wednesday night.

FOLLOW UP THE EVERY MEMBER CANVASS

1. TREASURER'S REPORT

The treasurer of a full time church should make
a report to the church in conference each month,
stating among other things the total amount of
money received, the total amount paid out and
the objects for which it was paid. The treasurer
of a half time, or fourth time, church should make
his report quarterly.

The preacher's salary is, in the minds of many
church members, the only expense connected with
the church, and when they have raised enough
money to pay him, they have, they think, done
their duty. If the treasurer of every church
would, in his report, name the objects to which
money has been paid, together with the amounts
paid to, or for, each object, the people would
soon learn that, as a rule, the pastor's salary is
a small item when compared with other neces-
sary expenses of Kingdom work. If all the church
members could be made to realize how much it
requires to meet the needs of their church, many
of them would give more liberally. If every
church treasurer would let the members know
exactly what goes with the money they give,
many would give more cheerfully.

2. REMINDERS

Many churches find it advisable to send to each
member, monthly or quarterly, a statement show-
ing: (1) The amount pledged, (2) The amount
paid to date, and (3) The amount due, if any.

If any member objects to receiving such state-
ments from the church, do not send them to him.
To send them against his will would but offend
him and drive him from the church. The chances
are that none will object to such statements, ex-
cept some among the poorer classes who have
never had dealings with banks or other business
enterprises. Those who have had such experi-
ence with the business world are accustomed to
receiving statements and will not be likely to
object should they receive statements from the
church.

The MAN is of more importance to the church
than is his MONEY. Furthermore, if we lose
the man from the church, we will also lose his
money. If at any time he should fail to pay his
pledge, instead of offending him by sending him
a statement it will perhaps be better for the can-
vassers who received his pledge to visit him.
The chances are they would not have to tell him
why they came, because he, remembering that
they received his pledge and that he had broken
his promise, would very likely confess that he
had been unable to meet his obligation to the
church, and would tell them why he had not paid.
If he had failed because of sickness, or some other
unavoidable cause, the canvassers, after explain-
ing that the church had to meet her obligations
promptly, might offer to pay his pledge for him
until he could get on his feet again. Should they
do so in the proper spirit they would draw him
closer to the church, and when he got able he
would pay it. In that way, we would save both
the man and his money.

3. INFORM THE MEMBERS

The pastor and campaign committee will
throughout the year seek to keep the members
in touch with every phase of denominational work
by sermons on missions, visits of denominational
workers and special programs in the Sunday
School, B. Y. P. U and W. M. U.

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From Jerusalem

(Continued From Last Week)

Probably you noticed in the beginning of this letter that I am no longer writing from Jerusalem. In the latter part of June we moved down to Tel Aviv—but there is a story connected with the move. For at least two or three years Mr. Volkovitch, our evangelist in Jerusalem, has been in touch with a large group of Jews down here who were reading the New Testament together and accepting in their heart its teaching. They greatly feared any connection with any Mission, because of their dread of Gentile domination. They supposed that all of us Gentile Christians were subject to Popes and Bishops. During these years they have invited Mr. Volkovitch to meet with them often, have tried to persuade him to leave the Mission and serve as a leader among them, but he refused to have more to do with them unless he could break his relations with us, and then later have again sent for him to help them settle questions which have arisen among them. In the late winter a few of them decided to break with the larger group and to ask us as a Mission to help them a bit in the work they wanted to do. They had finally let Mr. Volkovitch convince them that we Baptists were different from the other Christian bodies they had known and seen. But we had no budget with which to provide a room for meetings or a worker, also we had no worker! However, there was a small fund on hand made up of special gifts that had come in and an Englishman in the country who is very deeply interested in evangelistic work gave money for rent of a small chapel and a beginning on a salary for a worker. One of the group here expressed a desire to give himself to such work. Mr. Volkovitch had reached the place where he felt he could be left to work alone in Jerusalem excepting for occasional visits from Mr. Watts. Therefore, it seemed best for us to come here for a year or two to help advise and train this one so anxious to preach the Gospel. Since we have been in Palestine we have never had a chance to really study the language, so this move will probably help a great deal with our use of Hebrew. All the details of our plan for moving worked out so rapidly and easily that we all felt that the Lord went before and prepared the way so that we just had to follow.

Tel Aviv is the only strictly Jewish city in the world. It is just north of Jaffa, on the coast, has about 20,000 inhabitants and has seen most of its growth during the years since the English came. Everything is so new, so young, so socialistic, that we feel quite a difference after the oldness and homeliness of Jerusalem. Some prophesy that we as missionaries will not be allowed to remain here, but I fear no trouble because of that. We have come, not to hold sensational meetings, but to live quietly among the people, study Hebrew, and develop the contacts with these few individuals who have asked our sympathy and aid. We are anxious from the very beginning to lay heavily upon these believers their own responsibility of winning their fellow Jews. As I said, already one of them wants to give himself to such work. He is 37 years old, has a wife and two small children, and is a mu-

sician of no small ability. But he has a grasp on the Gospel, and so he knows he will find his peace and happiness in preaching it, even though it does cost him his job and his friends, and his influence among Jews. He is coming regularly to Mr. Watts now, to study his Bible and prepare himself for the work he wants to do. Mr. Watts has been very deeply impressed with his sincerity, his earnestness, his ability. We hope soon to rent a small room where we can gather on Sabbath for worship. This work we have undertaken on faith, feeling that God so definitely led us that he will provide for it. In the beginning, we will pay this new worker \$60 a month, and as he owns his own home no rent allowance will be necessary. If some of you prefer that your gifts that you plan to send shall go in to the Jewish work rather than the Arabic, please say so when you send them, so that we may be sure that they are used for the purposes for which you desire to give them.

One other piece of news I must tell you before I stop. Miss Elsie Clor of Des Moines, Iowa, has been appointed to come out and join in our work here. She is a converted Jewess, who worked out here for four years with the American Christian and Missionary Alliance. They have dropped their Jewish work here and so did not return her to the field. She became quite an intimate friend of ours during her stay here, so that we knew her work well. She is a woman who has had a great Christian experience, she loves her work, knows Yiddish and has a pretty good knowledge of Hebrew and already has a wide acquaintance with Jewish women and girls in Jerusalem. Needless to say, we are delighted that a friend from Pennsylvania was glad to provide her expenses so that she might return to work in co-operation with us. Won't you add her name to your prayers and interests in Palestine?

But how long, how long must we wait for another missionary couple? Arabic work suffers because Mr. Watts is not in the midst of it and so can't give it his best understanding and attention. The Jewish work suffers because he must divide his interests with the Arabic work and give such a great part of his time to all the many business matters connected with both, that he has little time or strength left for real kingdom work. And then, most serious of all, as I said in the beginning, there have been several times in the last year when it looked as though we wouldn't be able to stick much longer on the job. Thus far, we have been able to say that we wouldn't go home until someone else comes out, but will there be any use to remain if health gives way completely as it often threatens to do? Can't our Southern Baptists pay our debts? Haven't our people the money to send out, not the many hundreds of needed workers, but the few absolutely necessary ones, if our work is to live? Do pray with us for our own strengthening for the task and for these desperately needed recruits.

You yourselves with your interest in our work which you have expressed in so many ways are a great inspiration to us. Palestine has been the means of linking us up with so many, many of

you from so many different places that we feel we can't ever be little and narrow again. Indeed we thank God on every remembrance of you.

Yours truly, —Mattie Leila R. Watts.

SEVEN DANGERS CONFRONTING BAPTISTS. By Jeff D. Ray.

1. The danger of teaching tithing in such a way as to make it bald legalism rather than New Testament voluntarism, thus making our gifts smell of bondage rather than of freedom.
2. The danger of our preachers taking the emphasis from preaching and putting it upon managing, maneuvering and manipulating a machine.
3. The danger of talking organization, budgeting and great denominational programs till we shall expect man-made machinery to produce spiritual results.
4. The danger in these stressful times of giving too much time to denominational gossip and denominational politics.
5. The danger of a superficiality amounting almost to insincerity—talking service and not rendering service, talking sacrifice and not making sacrifice, talking loyalty and not showing loyalty.
6. The danger that out of our perfectly organized Sunday schools we shall automatically grind into our churches large numbers of nice boys and girls utter stranger to a work of grace in the heart.
7. The danger that in our zeal for orthodoxy we shall forget to require that our teachers and preachers shall be men whose moral character is above suspicion as well as men who are sound on the first three chapters of Genesis.

—Religious Herald.

Fanning Church had an abundance of preachers and singers last Sunday. Pastor May brought together the singers. He resigns the church here, giving place to brother Davis, a senior in Mississippi College, who preached at night. The editor preached in the morning. Brother G. W. Riley was present and participated in the worship.

The Baptist Message of Louisiana reports an increase of 2000 in the subscription list in the past year, fifty more churches have put the paper in their budgets, which goes now to 60 percent of the Baptist homes in the state. This gives the Message the lead off probably all American Baptist papers in percentage of circulation. A deficit, however, is reported in running the paper.

The Marshall County Baptist Women's Missionary Rally was held in Byhalia Saturday, Oct. 22nd, Mrs. E. C. Young, of Potts Camp, the Associational President, presiding, Mrs. Tracy Harris, of Red Banks, Secretary.

A fine attendance from the different churches in the county, and much interest manifested. Our State Young People's Leader, Miss Fannie Traylor, of Jackson, Miss., gave an inspirational talk on "Enlistment", which was enjoyed by every one present.

In the afternoon, Bro. W. E. Lee of Como gave us a wonderful talk on Stewardship. At the noon hour a lovely lunch was served by the hostess church.

"DON'T WORRY"

(By An Old Minister)

Some years ago the writer's little granddaughter was stricken with infantile paralysis, rendering her unable to walk without crutches, and making it necessary for her to spend a great deal of her time in a wheel chair. Notwithstanding her great affliction, she possesses a remarkably cheerful disposition. One day our pastor, who, though not an old man, yet whose head was gray, was calling in our home, when she said to him: "Brother J., do you want to know how to keep from getting frayed headed?" He said: "Yes, Helen, how?" Her reply was: "Don't worry." Some of us grown-ups felt rebuked that one, a mere child, in her condition, could be so cheerful, while many times we were gloomy and cast down over minor troubles.

The following, taken from a secular paper, is to the point: "Physicians would have us take a leaf from the book of Nature as a guide to our daily lives. They declare that the greatest enemy of mankind of worry. It develops heart diseases, nervous troubles, indigestion and countless other afflictions. It lowers vitality and makes the individual an easy prey for the inroad of diseases of all sorts." Physicians remind us that, "So far as is known no bird ever tried to build more nests than its neighbors. No fox ever fretted because he had only one hole in which to hide. No squirrel ever died of anxiety lest he should not lay up enough nuts for two winters instead of one. No hound ever lost any sleep over the fact that he did not have enough bones laid aside for his declining years. If human beings would study Nature more closely and take advantage of the many valuable lessons she offers through those creatures we are prone, in our arrogance, to consider far beneath us, we may learn a few things not dreamed of in our so-called philosophy."

Jesus, the greatest Teacher the world has ever known, would have us learn lessons against worry from the fowls of the air, the lilies of the field and the grass of the meadow. See Matthew 6:25-34.

It is said there are two things about which one should not worry. One is what can't be helped; the other is what can be helped. When a situation cannot be improved, it is a waste of time and nervous energy to worry over it. "What can't be cured must be endured." "It is folly to grieve over spilled milk." "Grain cannot be ground with water that has already passed the mill-wheel."

If a thing can be helped, the wise thing to do is to help it, and then there will be no need to worry. Sometimes one's physical condition is such as to render one easily worried. Someone asked the question: "Is life worth living?" The answer was: "It depends a good deal on the liver." This is true in a double sense. One of our able preachers and great leaders (now gone home) used to relate the following: A man informed him that

he was worried in his mind a great deal, and thought perhaps he might be called to preach, and wanted to know what he thought he should do about it. The faithful preacher advised him to take a thorough course of liver medicine and if he still felt that he ought to be a preacher to come back and he would talk the matter over with him. He did not come back.

With many of us, it is the little things of life that worry more than the big things. The fly crawling on the nose; the mosquito buzzing in the ear; the gnat dabbing in the eye; or "when the wicked flea, when no man pursueth, hops on your bones and sits there and cheweth", are to the physical man what the little daily worries of life are to our mental and spiritual natures—brief and negligible. Most of us are like old Uncle Hambone in this respect. He said: "Mistis say I worries too much bout lil things to worry bout". It is said that a woman, who had a set of triplets and two pairs of twins, ranging from infants to tots, around her knee, declared that the most of her worries were little ones. There are those who worry more about the misdoings of others than about their own. This fact drew forth the cutting sarcasm of the Master when He said: "Why beholdest thou the mote that is in thy brother's eye, considerest not the beam that is in thine own eye?"

It would be well for all of us to adopt the sentiment contained in the following: "I am glad to think I am not bound to make the world go right, but only to discover and to do with cheerful heart the work that God appoints". It is said, "If one has the blues, one should think of Jonah; he got down in the mouth, but came out all right."

THE BAPTIST BIBLE INSTITUTE HEARS DR. R. G. LEE IN A GREAT MISSIONARY ADDRESS

R. L. Holmes, Correspondent

"And for their sakes I sanctify myself, that they themselves also may be sanctified in truth," was the text of a powerful and eloquent missionary address given by Dr. R. G. Lee to the faculty and students of the Baptist Bible Institute on missionary day, November 4th. His text is located in John 17:19. There were four things that Jesus was seeking for his disciples, said Dr. Lee. (1) A rich spiritual experience, (2) An endowment of joy, (3) An awareness of their commission, (4) Fruitfulness in Christian service. For the accomplishment of this ideal Jesus remained firm although the cross was just ahead; he saw the hatred and the malice of his enemies and the scourge of Pilate, but he kept the outward look and for that end poured out his heart in intercessory prayer.

Jesus has the outward look for us that goes to the remotest corners of the earth. Heathen peoples sanctify themselves with torture. Hermits hide themselves in caves to escape the pollution and sin of the world. Anchorites of the old world starve themselves. Simon Stylites was for thirty years on a pedestal, but none

of these said they did it for others; it was for self. Whenever we go after personal righteousness to escape hell it is not the highest type of consecration. It is selfish and narrow until it beats itself out in a passion for usefulness to others. Jesus sanctified himself for others and unless we do sanctify ourselves for others many will perish.

The motive that leads to consecration should be more than desire for heaven and fear of hell. He referred to the legend of a witch who walked daily up and down the streets, carrying a lantern and a pitcher. When asked the meaning of them she replied, "I want to burn up heaven and put out the fire of hell so that men will love God for his own sake."

"How big is your heart?" he said. Unless it is 8,000 miles in diameter and 25,000 miles in circumference, it is too small. Think of the millions staggering and groping in blood and tears, with ages of illiteracy and centuries of wrong. China with her inog and drowsy past; India robed and turbaned, but stumbling down through a night unbroken; Europe with its hunger, restlessness and Bolshevism, staggering like a drunken man recovering from a debauch; Africa with its dark cannibalism and tragic heathenism; Japan with its eager desire to become westernized without being Christianized." "For their sake", Christ said, for the sake of a people steeped in sin; horribly loathsome; in their filth; in their superstition; in their lust; in their harlotry—"I sanctify myself."

There is the greatest need that we should be aware of our commission. Suppose a great physician who is now working on a cure for cancer finds a cure that is certain. He knows that it is the one cure and it doesn't cost much. Thousands of women die annually with that dread malady, but he calmly folds his hands and tells the public that he has found the cure but has decided that he will keep the cure in his own state. What would we think of him? Quoting Dan. 12:3, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." The speaker said that he had never preached many sermons using that text, in fact had never received much comfort from it until recently it flashed on him like an inspiration: "How many is many?" Andrew led Peter to Christ and this convert multiplied himself many times over. Ezra Kimball won Dwight L. Moody, and Moody shook two continents with mighty power. Harry Monroe led Mell Trotter; an unknown person won Jerry McCauley. According to Christ's arithmetic one is many.

But Christ not only had an outward look in sanctifying himself, but he also had an inward look. "It is in the heart that things start," the speaker said. And to get this inward look several things are necessary: There must be prayer, there must be loyalty, there must be consecration of life. George McDonald said, "A crazy man is beside himself and a selfish man is inside himself."

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One of the most eloquent parts of his address was on prayer, loyalty and consecration. It was prayer that enabled Joshua to say to the sun and moon, "stand still." It was prayer that enabled Daniel to walk unscathed through the lions' den. It was prayer that turned the face of Hezekiah to the wall and lengthened out his life fifteen years. To illustrate loyalty, the speaker used word, in delayed decision, in the enervating air of procrastination, in

(Continued on page 13)



TO THE HONORABLE BOARD OF TRUSTEES OF THE MISSISSIPPI BAPTIST ORPHANAGE

For more than 29 and 24 years respectively Mrs. Carter and I have been at the head of the Mississippi Baptist Orphanage as superintendent and assistant, and have carried the responsibilities attendant upon a great institution such as ours.

In these 25 and 30 years we have joyously given to the Orphanage the best of our lives; we feel that the Orphanage still deserves the best, and we are conscious of the fact that we can no longer give it, so we are tendering our resignation as superintendent and assistant, that others younger and with years of vital forces may step in and give to the Orphanage the ever increasing service that it as a great and growing institution demands.

These have been years of strenuous responsibility which constantly called for the best that was in us, but they have been happy years, and such as will bring increased happiness in the years to come as we hear a good account of our one thousand and more children who have already gone out to take their places in life and are making good. We covet no greater joy than to know that our children do well.

It is with a deep sense of regret that we turn away from a work that we have loved and labored in so long, yet we are fully and meekly resigned as we are fully conscious that the Orphanage needs, deserves, and demands a service that we can no longer render.

Whatever success may have been attained in these 25 years, we attribute largely to the loyal, loving cooperation given

year by year by our Board of faithful Trustees, and faithful helpers who have served with us from time to time and shared largely the responsibilities incident to the carrying on of a great work like the Orphanage.

An Account of Our Stewardship

We have not accomplished in these years all that we wanted to accomplish, nor all, I am sure that the Board and people generally expected of us, but we have done about the best we could with the equipment and funds placed in our hands. 29 years ago when Miss Ida came to the Orphanage she found two cottages and 17 children. When I came 24 years ago we had three wooden buildings and one brick (Jennings Hall) and 78 children.

We have seen the Orphanage steadily grow till it has reached its present proportions of four brick dormitories, brick school building, heating plant, shop and laundry, Superintendent's home, and an average of 200 children; a dairy herd which has increased from 1 to 25 good milk cows, providing, in the main, milk and butter for our 200 children.

We have developed our farm into a high state of cultivation, so that it is year by year furnishing a large part of our support, and affording helpful training for our boys.

As stated above we have fallen far short of what might have been done in the management of the Home and children, but we rejoice in the following facts, viz: We have never had but one death by accident; one little girl was so severely injured that she died. We have never had a scandal in the Home; and while funds have never been as liberal as they

should have been, we are in position to turn the property over to the Board, and consequently to our successor without one cent of indebtedness, and with all expenses paid to date.

We rejoice in the further fact that now we have reached a state of development in the educational and social life of our country and city that makes it impossible for our successors to have to suffer the hardships that we had in the beginning of the work.

Twenty-five years ago we had no hospitals, no trained nurses, and no public health service. We did not know the menace to health of flies and mosquitoes, knew nothing of hookworm and pellagra, and but little of the laws of sanitation, consequently we had sickness almost all the while and our sick had to be cared for by our helpers in our Home, sometimes sitting up with the sick weeks, and even months without cessation.

Now we have learned how to protect ourselves against germ breeding pests, have learned the finest laws of sanitation, have in our state the best public health service anywhere to be found; have learned how to treat hookworm and pellagra. We have our own ward in the Baptist Hospital at Jackson, provided and endowed by our good Dr. R. V. Powers, the poor children's friend, with a corps of trained nurses at our command, so that if a child is sick enough to require medical attention it is carried to the hospital and nursed back to health since these improved conditions we have had only two deaths in the last twelve years. No one can realize the blessedness of these improved conditions except those who have had to get along without them. Again we rejoice that our successors nor the children shall ever be called upon to pass through such suffering and trying circumstances.

We are with you in your interest for the success of the Orphanage, and while we can never render the service that we have in the past, we shall joyously render such service as we can; and shall ever rejoice in the fine spirit of cooperation of our Board of Trustees, and the people of the state of Mis-

issippi which made possible during these years a good degree of success in the caring for and training the dependent children that have come to us from time to time. Truly we can say with one of old, "Hitherto the Lord hath helped us".

Our property is in a good state of repair considering its age and the money we have had at our disposal for its upkeep. We have corn and hay enough to feed our stock. We have hogs enough to make our meat and much of our lard for another year; we have a good crop of sweet potatoes and a fairly good fall garden.

We earnestly call upon all friends of the Orphanage to stand loyally and faithfully by the new management as you have always stood by us, and we urge that we give a more liberal financial support to the Orphanage to meet its ever increasing demands.

We rejoice finally in the fact that we are retiring with the kindest and most cordial feeling towards the Orphanage and all its friends, and toward our faithful Trustees who have repeatedly given expressions of confidence in us by continuing us year after year in the work.

The Hostess: "Oh, yes! Her people were as poor as church mice; but since her marriage to wealthy John Gotmore she has it easy."

The Visitor: "Easy? I should say so! Why, she hasn't a single thing to do all day but sit and worry."

Starts Hens Laying

Here's a New Way to Get Eggs in Winter.
Costs Nothing to Try

A letter from Miss Dama Wright, Vernonia, Ore., has a real idea for chicken raisers who are not getting plenty of eggs. She says:

"Late in October, our fifteen hens were not laying at all. I started giving them Don Sung, and for ten days they still didn't lay. But on the eleventh day they laid thirteen eggs, and it is wonderful what Don Sung has done for our egg basket."

Don Sung, the Chinese egg laying tablets which Miss Wright used, are opening the eyes of chicken raisers all over America. The tablets can be obtained from the Burrell-Dugger Co., 383 Allen St., Indianapolis, Ind. Poultry raisers whose hens are not laying well should send 50 cents for a trial package (or \$1 for the extra large size, holding three times as much). Don Sung is positively guaranteed to do the work or money promptly refunded, so it costs nothing to try. Right now is the time to start giving Don Sung to your hens, so you will have a good supply of fresh eggs all winter.



DON SUNG
Chinese for Egg-Laying

The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home
Read The Baptist Record to Your Children

The Preacher In The Home

"Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick; and it shall be, when he cometh to us, that he shall turn in thither." (II Kings 4:10.)

There should be in every home a place and a welcome for the preacher when he comes that way; and he might come that way more often if he knew the little room was always ready and the welcome in constant use. Of course, this is old-fashioned. If the preacher lives many miles from the church of which he is pastor, he rides in his car and rushes back to his own home and to his own bed where he rests best, and commends himself on his thoughtfulness in not putting Sister Jones or Grandma Brown to the trouble of arranging a room and giving him a meal. If he goes to hold a meeting away from his home church, a room is arranged for him at some hotel or boarding house. He goes with the pastor to various places for the mid-day meal, as they are invited. They stay a few minutes after dinner, tell a few jokes and he goes back to his room to rest. And he needs to rest and needs to be relieved from the responsibility of being a pleasant guest. And we would not wish to take from the preacher anything which added to his comfort or made it easier for him to preach the Word. But a home misses a benediction and a blessing which cannot be gained in any other way when the preacher never comes to sit in the family circle, join in the family worship, answer the questions which different members of the family ask regarding passages of Scripture. All the preaching in the pulpit cannot take the place of heart to heart talks in the family circle with the man of God to lead and direct the discussion.

There was once a large family of children, whose father was not a Christian, who never had a preacher spend a night or take a meal in the home. They spoke of all preachers as parson so-and-so and were afraid of them and felt ill at ease in their presence. They never knew the comradeship at four or five years old of climbing up into the pastor's lap and hearing his big watch tick and showing him the cut finger or the sore toe or telling him how many tricks the spotted puppy could do, while father fed the horses and mother added a few extras for supper. They never knew what it was to hear the pastor's earnest voice in prayer in the home, commending each boy and girl by name to the Lord's care and protection and to His service. They never felt a kindly hand on a little tow head at parting and the man of God making a prediction or express-

ing a desire concerning the future of this little boy, of that little girl—how many fine thoughts, aspirations and ambitions have been implanted in just that way! The pastor cannot wield this influence except in the homes.

These children who said "Parson" and shunned the preacher never knew the joy of having the colporteur come, for if he came he was turned away, the colporteur with his books, his wonderful books. And what a blessing to the homes where the little room and the joyous welcome awaited him. What if they did have to put on a clean tablecloth and hang up a clean towel and cut a ham at the wrong time of the week! Oh, it was more than worth it to see the books, the wonderful books, and touch them and look at some of them. And father and mother bought a copy of the Story of the Bible, and one of "Theodosia Earnest", and wonder of wonders when the preacher said good-bye next morning he gave to daughter a little red book called "Bessie" and to son a little blue book called "Light in the Window".

The world seems to be awakening to the importance of the early years, as never before. There are preschool circles in Parent Teacher Associations for the purpose of studying all about the child who is not yet old enough to enter school, to safeguard his health, to form right habits, to note him physically, mentally, intellectually, subjectively, objectively, and help him become adjusted to his social environment. There are special nursery clinics in connection with many large universities with all sorts of equipment, expert psychologists to study the child in all ways that will make for his better adaptation to living with his fellow beings. And all of that is well, but it can never take the place of the child's contact with the servant of the Lord and the inspiration and courage for life's battles which he receives from the words of wisdom and truth from this man whom he has been taught to love and to regard as a noble example of manhood.

This contact can be gained only in the home of the child. And every Christian home should be the preacher's second home.

I knew a timid, retiring little woman, who never uttered a public prayer, who never spoke out in meetin' and probably never will, who can sing very little, yet she always goes to church with all her family; and she doesn't sit fidgety, wondering if the back door was fastened or whether the beans will burn before she gets back, but she brings the listening countenance. (Some day we'll write a column or two on the Stewardship of Listening.) And

when she goes forward to say to the pastor or visiting minister, "That was a fine message", (and by her prayers and attentiveness, it has been a better message), "Come and go home with us". He says, "Your listening so well helped me to preach". She teaches her children to honor the preacher and they are always glad when he comes to the home. She and her husband say, to the pastor, the evangelist, the colporteur, the other general workers, "You always have a home with us. Make our home your home. This room is always for you any time of the day or night that you may be passing this way." They not only say it, but they mean it and show that they mean it, and the servants of the Lord know they are sincere and often avail themselves of this welcome that is ever in use. And many blessings have come into this home because of this visitation of the influence of those who live close to God, not the least of these blessings being that the children love to go to church. And as they grow to young manhood and womanhood they do not say, "Why, mother, it's gone out of style for young folks to go to church at night".

When we hear the question asked often and often, "What is the matter with the homes of today?" might not part of the answer be, "It is the passing of the influence of the preacher in the home".

We would not presume to dictate or suggest how the busy minister of the gospel shall order his life. We want him to be the very best preacher that he can be, by the help of the Lord, for the world needs preaching. We want him to have time to read his Scripture lesson and read it and read it, until he knows it "by heart" (even if he doesn't know it word for word). Nothing so spoils a service as for the preacher to stumble over his Scripture lesson as though he were reading it for the first time in years. The reading of the Word of God is a mighty agent for Kingdom building, and we would not see anything interfere with preparation for this. We would not have anything interfere with the studying time of the preacher, for he must have something to give his people when they come.

A very little girl, three years old, whose daddy had read to her the comic section and whose mother read her Mother Goose, and who knew that Baptist had to do with church, one day got a copy of The Baptist Record and said she was going to read the Home Page. (She had heard members of the family speaking of it.) So she crossed her knees (as she'd seen grandpa do when he read it), and read, "Jiggs and Uncle Bim went to church, and when they got there the cupboard was bare". We felt almost rebuked and wondered if our Sunday School class coming to church on Sunday morning thought they sometimes found the cupboard bare, and resolved that it should not be so, if the Lord would help—and He always does when we let Him.

So we would not have the preacher neglect his study, so that "when they

got there the cupboard was bare".

But we believe the Lord will give His servant extra strength for the good grace of Christian fellowship in the homes. Jesus in his short and busy ministry went among the people, won men to salvation and to service by personal talks, gathered the children about Him for His blessing. So our suggestion is not to the preachers, but to the home-makers and home-keepers that they prepare the prophet's room and have the ever ready welcome into the family circle in constant use.

BOTHWELL

The meeting is at Bothwell, Miss., forty miles east of Hattiesburg, and a small saw mill town.

Early in the meeting we began inviting people to some short "after-meetings". This was not planned, but was the immediate leading of the Spirit. The Spirit's presence was felt in these meetings, and on the fourth night a young man and a young woman were saved in the meetings.

The meeting has been going about eight days. Last night seven men and boys and thirteen women and girls professed either to give themselves to Jesus for salvation or to return from a back-slidden state. But the greatest hours came today. We held a service in the church near the high school building, and the student body and teachers attended. They were the only ones who did attend. The service lasted only about twenty minutes, and when we closed the service we said we would remain a short time to confer with any troubled soul.

In a few minutes several troubled boys and girls were around us for help. As we preachers and teachers could not get to them fast enough the saved students joined in the work. Some would profess conversion and go at once to bring a lost friend back to the church for help. At one time three lost boys came back to the church, of the Spirit's leading only, to be saved. There were from one to four groups in the house at once praying for the lost, or praising Him for saving.

This service lasted in that way for just three hours. Surely no less than thirty came into blessed joy and relief in that time. We do not understand all this. Surely He is with us here. May He be ever praised for it all.

Yours in love,

—D. A. Youngblood.

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Sunday School Department

THE SUNDAY SCHOOL LESSON November 20, 1927.

MICAH RIFTS HIS VOICE IN BEHALF OF THE OPPRESSED,
Chapters 2, 3, 6, 7: 1-6.

LESSON TEXT, Micah 2:1-3; 6:1-13.

1st—"Woe to them that devise iniquity and work evil upon their beds. When the morning is light they practice it, because it is in the power of their hand. And they covet fields, and seize them; and the houses and they take them away; and they oppress a man and his house, even a man and his heritage. Therefore thus saith Jehovah: Behold against this family, do I devise an evil, from which ye shall not remove your necks, neither shall ye walk haughtily: for it is evil time." (Verses 2:1-3).

1. The prophet sounds the solemn note of warning of the impending fate which their cruel oppression of the poor has brought upon them. The warning is thrown into bold relief by the mention of the terrible sins and crimes of which they are guilty. The night time is taken up in devising by what methods they may carry on their diabolical robbery of the poor and of their helplessness under the form of law devised by the money lords. Foreclosure of mortgages robbed the poor of their lands, and their houses, driving homeless women from their homes without shelter, without bread and raiment to protect them from the scorching heat of the summer sun or the chilling blasts of the winter winds. Each day brought a new opportunity to execute the nefarious schemes of robbery and oppression that they might add to their landed estates and roll in luxury while the victims of their cruel oppression perish at their gates. For the poor, there was no redress for the outrages which the aristocracy of wealth had perpetrated against them.

2. The outrages of the plutocracy against the poor had not escaped the eye of God, and his wrath will not slumber forever. Jehovah is long suffering, and his silence must not be taken as a mark of indifference to the right and the wrong in the affairs and conduct of men. While men devised evil upon their beds and went forth with the sun to practice it, Jehovah devised their punishment. "Behold against this family do I devise an evil." From the punishment which he devises there can be no escape. Through the loopholes of legal technicalities and bribery of the instruments of justice men may escape the penalty of wrong-doing, but in Jehovah's court no one can tip the scales of justice, nor escape the penalty of guilt. The yoke, which wrong-doing has imposed, no one can throw, and the spirit of haughtiness which followed in the wake of the crimes and oppression which

they had committed shall be broken down. The evil day devised by God has come upon them. The day of trial has arrived, the evil doers must come to court. The court cannot, will not be pretermitted.

2nd—"Hear ye now what Jehovah saith; Arise, contend thou before the mountains, and let the hills hear thy voice. Hear, O ye mountains, Jehovah's controversy, and ye enduring foundations of the earth; for Jehovah hath a controversy with his people, and he will contend with Israel. O my people, what have I done unto thee? And wherein have I wearied thee? Testify against me. For I brought thee up out of the land of Egypt and redeemed thee out of the house of bondage; and I sent before thee Moses, Aaron and Miriam. O my people, remember now what Balak, King of Moab, devised, and what Balaam, son of Beor, answered him; remember from Shittim unto Gilgal, that ye may know the righteous acts of Jehovah." (6:1-5).

1. That the reader may know the terrible indictments alleged against the ruling classes of the prophets' day, he must read chapter 3. A catalog of their crimes and the brutal and savage treatment inflicted upon the poor by the rulers and the princes of the people; all their iniquities are portrayed in such hideous form as to call for speedy vengeance. Their atrocities cannot be condoned, the severity of their punishment cannot be alleviated. "Jerusalem built up with blood shall be overthrown and plowed as a field."

2. The prophet now opens the case for the prosecution. The scene is exceedingly dramatic. The prophet is bidden to summons the mountains and the durable foundations of the earth to appear in the court of heaven. The enormity of Israel's transgressions was such that inanimate nations could not but rise up in protest, and respond to the prophet's call to testify in behalf of Jehovah's vindication of righteousness in the earth against his apostate people.

3. The accused at the bar of Jehovah are called upon to justify their wickedness in the light of the abundant gracious favor bestowed upon them from the day of deliverance from Egyptian bondage. They were not delivered from the yoke of bondage and cast forth as an ignorant and helpless horde, but under the leadership of Moses, Aaron and Miriam there led, guided, instructed and protected through the shifting and perilous fortunes of a long journey through an unknown and hostile country. Not only did Jehovah's kindness appear in freeing Israel from slavery and providing them with inspired teachers and leaders, but also thwarted the purpose of Balak to engage the prophetic influence of Balaam against

them by compelling him, contrary to the wickedness of his own heart, to pronounce a blessing upon Israel instead of a curse (see Numb. 22, 33, 24). Once more he reminds them of what transpired from Shittim to Gilgal. In the valley of Shittim twenty-four thousand Israelites were slain because of their impurity with the Midianitish women. The sin was of such gravity as to cause the Lord to abandon the whole nation, but out of his loving kindness, he spared them and stayed the waters of the Jordan for them to pass over and strike their first camp at Gilgal in the land of Canaan. This brief mention of Jehovah's unceasing kindness to Israel brought, doubtless, to them an over-powering vision of Jehovah's matchless goodness to them and pressed upon their own hearts the awful depths of their moral depravity, the enormity of their transgressions and terrible guilt of their apostasy from the God of Israel. The impending wrath of God was seen in the light of his abounding love toward them and found its justification in their own wicked hearts, and drove them to utterable despair. Their alarm arose from the appalling fate which their iniquities had brought upon them. They were made to realize that in all of God's dealing with them there was nothing to impel them to rebellion. Their own wicked hearts had yielded to the enticements of idolatry and turned them away from the altar of Jehovah to the shrines of Baal. From a life of obedience to the laws of God, they had rushed headlong into the revolting and corrupting forms of an idolatrous worship. The sense of guilt has seized them, despair has overtaken them. How to retrace their steps, how to restore the broken fellowship between them and Jehovah, whose love they had despised, now presses in upon them.

2nd—"Wherewith shall I come before Jehovah, and bow myself before the high God? Shall I come before him with burnt offerings, with calves a year old? Will Jehovah be pleased with thousands of rams or with ten thousand rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?" (Verses 6:6-7).

1. These people had been quick to devise wickedness in the night time and with the coming of the new day they rushed forth to carry forth their schemes of robbery and savage oppressions of the poor. The scene has changed now. How to increase their wealth and roll in luxurious indulgence and corruption no longer finds a place in their plan of life. How to appease the God whom they have despised, and how to escape the awful fate which their sins and crimes have incurred covers the field of their thought. The question is momentous, urgent and searching.

2. The conditions to a restored fellowship with Jehovah come with amazing swiftness, but none of these are adequate to bridge the chasm which their transgressions dug between them and the most high God. They think of sacrifices and ritual-

istic performances as the means by which they could propitiate the divine favor and escape the terrible penalty of their transgressions. It was not a question of the means by which they could appease Jehovah, but the number and cost of their sacrifices which would be an adequate atonement for their sins and crimes. The number of their burnt offerings of year old calves and ten thousand rivers of oil came to them as ample to restore them to divine favor, or if that were insufficient, then the first born, the fruit of their body, they would offer as a satisfaction for the sin of their souls. The barbarous and inhuman custom of offering human sacrifices, Israel had taken over from the idolatrous systems of worship of which they had become adherents in their apostasy from the God of Israel.

3rd—The prophet resents the bare suggestion that the lost fellowship can be restored by costly sacrifices or ceremonial performances. "He hath shown thee, O man, what is good; and what doth Jehovah require of thee, but to do justly and love kindness, and walk humbly. The voice of Jehovah crieth to the city, and the man of wisdom will see thy name: hear ye the rod and who hath appointed it. Are there yet treasures of wickedness in the house of the wicked and a scant measure that is abominable? Shall I be pure with wicked balances and with a bag of deceitful weights? For the rich man thereof are full of violence and the inhabitants thereof have spoken lies and their tongue is deceitful in their mouth. Therefore, have I also smitten thee with a grievous wound; I have made thee desolate because of thy sins." (Verses 6:8-13).

1. The prophet here points out the mistake which the people were making; they assumed that the ground of their offending was religious and not moral and that their lost relation to Jehovah could be recovered by a return to costly and abundant sacrifices. Jehovah demanded repentance for their sins and crimes and a return to correct moral living.

2. Their ignorance of the real trouble was not due to any lack of moral instruction. The piety required of them he sums up under three heads:

(1) Strict equity in all transactions and relations with all men.

(2) With a heart set on doing them good in all the conditions of their life.

(3) And diligent and sincere efforts to maintain the closest fellowship with God.

These were moral requirements which could not be substituted by sacrifices and offerings.

3. The professed desire of these sinful people to appease the wrath of an offended God did not condone their transgressions, nor affect the certainty of the coming calamity. With their sorrow for sin, there was no turning from it, but a hidden purpose to persist in their old sins of robbery and oppression of the poor. "The voice of Jehovah crieth

(Continued on page 16)

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East Mississippi Department

By R. L. Breland

A Living Quartette.

Roses should be placed on the pathway of living men and women and not alone on their tomb. As they pass along the rugged path that leads from the cradle to the grave their hearts are often hungry for a word of comfort, a word of approval and good cheer. Alas! too often these words are not spoken until they pass beyond that stage where they can be consoled by the kind words spoken or the friendly deeds done. Dead hands cannot handle the roses, dead eyes cannot behold their beauty, the wonderful aroma of the flowers cannot be scented by the dead. So scatter the flowers while they live.

I am thinking today of four of the great living men of our state. There are many others but somehow these come to my mind as I write. They have passed the flower of their manhood and are reposing in the golden twilight of a day well done. I want to add my bit of kindly words while it may cheer them as they linger in the evening-tide as the shadows lengthen far towards the distant days long past. They are not so old yet that they are not still useful, and I am wishing for them many useful days still here on earth.

The first of these great men that I will mention is Rev. James E. Chapman. In his home not far from the little city of Newton, Miss., with the good wife of his youth and maturer years, he waits and watches for the call. Always frail, for the last few months his health has been poor and he has given up all his church work and preaches occasionally. For fifty or more years he has been pastor of churches throughout east Mississippi. For the greater part of this time he was pastor of his home church, Bethel—perhaps he has been pastor there since his ordination and until he gave up pastoral work altogether. That is a wonderful record. More than 75 years have flown since his birth, a large family of children came to him and his faithful wife. All these have gone out to make homes of their own. So alone in the old home nest they linger. It was Bro. Chapman who, together with three other ministers, laid his hands upon my head 20 years ago when I was ordained to the ministry. He has been a noble friend of mine and I love him like a father. May the Lord comfort him and his.

Over at Senatobia, Miss., there lives another dear old saint who has done a noble work in the Lord's vineyard in this state. This is Rev. R. A. Cooper. He is younger than any of the others that will be mentioned in this sketch, but still he has passed the flower of youth. He still serves churches for a part of his time. For 25 years he served Pontotoc Baptist Church as pastor. He did a noble and lasting work there,

and he is constantly being called back to attend the burial of some old friend of his ministry there. In northeast Miss., his memory and influence for good will linger till the Master comes again. The influence from the lives of such men will never, never, never die. May he linger many years yet and do much good to the human race.

Another old hero has had to give up the fight in a large measure on this old earth. The man to whom I refer is none other than that saintly brother, Rev. J. G. Chastain. In his early Christian life he heard the call to Mexico as a foreign missionary. Loyalty to his Lord carried him to that benighted land where he spent the flower of his manhood. He suffered, sacrificed, toiled and served to his fullest for many years. When conditions became such that he could stay there no longer he took up mission work among the Spanish speaking people in southern Florida. Here he labored until a few months ago when he came to Coldwater, Miss., where he is spending the sunset hours with his son and family. No sweeter Christian life is to be found. Just the other day I received a card of greeting from him. He remembers wife and I with a card at least once a year. He still is ready to do what he can but his mission work no doubt is over, and he waits the meeting over there. Eternity alone will reveal what his dear life has been worth to this old world of sin. Brother, blessings on you and yours.

The fourth to be mentioned is Rev. L. E. Hall of Hattiesburg. Though more than 80 years old he is still hale and hearty and preaching nearly every Sunday; however, he gave up the active pastorate some years ago. Still, as he lingers at eventide, he is busy doing good. His wonderful messages are doing much and lasting good these days. He has been one of the good preachers and pastors of south Mississippi. The work he has done has had much to do with the moral and spiritual conditions in that part of the state. He is one of God's noblemen who has wrought well for the Master he loves. My heart goes out in love and reverence to these and other noble heroes who have spent for the cause of humanity in this great land of ours. No others just like them, and I fear that we will never see their like again. May the dear Father grant to Brother Hall many useful days yet.

When you talk about real heroes you will find them in the great pioneer preachers, like those mentioned above, and their noble wives who stood by them and sacrificed and made it possible for their husbands to achieve so nobly in that early day of our state. All honor to those noble heroes who have made such a great civilization possible. If any people deserve a monument to their memory, these are.

NOTES AND COMMENTS

I am in receipt of the "First Baptist Biograph" gotten out by the First Baptist Church, Elk City Oklahoma, of which Rev. W. H. Shirley is pastor. According to this paper

a move is on by that church to build a new \$75,000.00 house of worship. Bro. Shirley was for some years pastor at Philadelphia, this state.

Another class of heroes that I love and reverence their names is the fast vanishing Confederate Soldiers. Only a few of them linger on this side waiting for the final roll-call in the skies. Around Coffeeville we have some ten of these great men and some wives who are with us still. They are aged, gray and feeble, but when they speak of the war of the sixties they are boys again, these grizzly veterans who wore the gray, and are full of interest unto the last. We will never see their like again in this world. May their sunset be undisturbed by storm or breaker.

The news in last week's issue of the death of Rev. W. J. Harvey, the blind preacher, was sad news to me. He was my dear friend. I have had him with me often in my work; I suspect that he knew more people face to face in Mississippi than any one else in it. He did good work for the Master and is the father of two noble sons. Blessings on his sorrowing wife and sons.

I am informed that Rev. E. S. Flint, who has been at Wesson as pastor for some time now, will locate at Calhoun City as pastor soon. We welcome him into our part of the state.

(Continued from page 9)

the illustration of Rhoderick Dhu and the fiery cross with which he summoned the warlike clansmen to battle.

The last thought brought by Dr. Lee was that "the vessel must be clean." He told the story of how his own younger brother offered his blood for a transfusion to save his sister's life. "Son, is your blood clean?" asked the thoughtful physician. "As clean as it was the day I was born." Present your bodies a living sacrifice, but let it be a clean sacrifice. It is the inconsistency of Christians that makes the missionary problem so difficult. Robert Speer recently spared us when he said: "After thirty years of leadership in missionary work, it is my conclusion and conviction that the greatest missionary problem is just the failure of Christian people to live up to their professions." And the more seriously I think of these words the more quickly I conclude that he was right. "I want to be a chalice to carry the wine of life to my Lord," said an enthusiast. "But is the chalice clean?" said Dr. Lee. "I want to be the surgeon that cuts off the great cancer of the world's ills," said another. "But, physician, is your knife sterilized?" "I want to put myself on the altar of God," says another. Is the sacrifice clean? Are you living inconsistent, in fear, slovenly, in doubt of God and his aid of promises that ought to be a program?

At the close of his message five young people volunteered for definite service.

A MODERN MARTYR

Dr. J. F. Love of Richmond sends the following copy of a letter written by a wife whose husband was executed in London the day following. Christopher Love was beheaded in 1651:

"My heavenly dear:

I call thee so, because God hath put heaven into thee before He hath taken thee to heaven. Thou now be-

(Continued on page 16)

OVER-RUNS AND MILL ENDS SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU

Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Gingham, Art Silk Striped Madras for men's and boys' shirts. Write for free samples and prices. MONAGHAN MILL STORE, Dept. A., Greenville S. C. "Textile Center of the South"

TUBERCULOSIS

needs prompt, adequate and skilled treatment. For information write

SOUTHERN BAPTIST
SANATORIUM
El Paso, Texas

FOR SALE

In Clinton, Miss., nice walking distance from Mississippi and Hillman Colleges and High School, a good six room house with entrance hall and bathroom, with water and lights installed. It has four large lots, all joining, which gives ample room for chickens, cows and hogs.

Just an ideal place to live, rear and educate your children. This is only twenty minutes' drive from Jackson over fine concrete road. May be had now at real honest-to-goodness bargain.

Call or write,
Dr. Harvey F. Garrison,
Jackson, Mississippi.

Church and Sunday School Furniture

Send For Special Catalogue
The Southern Desk Co.
Hickory, N. C.

Your Boy

should be taught to save.
It is a habit that is well worth cultivating.

BEGIN HERE

The Merchants Bank & Trust Co.

Jackson, Mississippi

J. M. Hartfield,
President.

O. B. Taylor,
Vice-President.

COLLEGE COLUMN

BLUE MOUNTAIN COLLEGE
NEWS

Extension Work in B. Y. P. U.
The College B. Y. P. U. is planning to do a great deal of extension work this session. As a beginning in this line of work one of the students gave a program in the Lowry Memorial Baptist Church Sunday night. Next Sunday night another one of the Unions is planning to put on a program in the Ripley Baptist Church.

The students are looking forward to the B. Y. P. U. Study Course week which is to come the last week in this month.

Y. W. A.

The Y. W. A. is putting on an enlistment campaign for the purpose of winning the few girls on the campus who have not yet enlisted in Y. W. A.

B. S. U.

The B. S. U. Council had a nice little sitting last Friday evening when they took their supper and went to the "Sand Beds" to cook it. After a very pleasant time cooking and eating supper the regular meeting was held, which was made all the more impressive by the fact that they were out in nature's garden where The Heavens declared the glory of God.

—Ruby Talbot, Sec.

NEWS FROM M. S. C. W.

One of the most charming features of the Baptist Workshop is the open house held every Sunday afternoon. At this time any one may call at the Workshop for rest, relaxation, or for sociability, and receive whatever she calls for with a delicious cup of hot tea and cakes. This is one of the factors which makes the Workshop seem "homey" and informal to all the girls, for as Miss Ward has expressed it, there is an atmosphere of home, of friends, and of Jesus.

Another thing that the Workshop has tried is early morning prayer services. The girls get up at five-thirty and steal away to the woods where they may really feel the presence of God as it is expressed through nature.

The Baptist College girls at M. S. C. W. are really doing work which helps the churches out in town. Sunday, the twenty-third, several of the girls gave their services in taking a rural census. This data will be helpful in enlisting those children who are not in Sunday School to attend. This is real service.

During the first week in November the college girls at Mississippi State College for Women had the opportunity of three training courses at the Baptist Workshop. Mr. Auber J. Wilds taught a course in the general organization of B. Y. P. P. work. Miss Cecelia Durscherl had charge of the course for Junior and Intermediate Readers, and Rev. Neal taught a mission study book. Approximately forty girls took advantage of these courses, and they all

affirm that these three instructors are without rivals in their particular lines.

When the Baptist Students' Conference assembled in Starkville October 28, M. S. C. W. was there with as many delegates as the conference could accommodate. Seventy-five enthusiastic girls made up their delegation. Special coaches were obtained to take them over. Throughout the entire conference, the girls' interest was at the highest point, and that interest did not diminish when they had to leave Sunday afternoon for Columbus, for every day new ideas and inspirations received from the conference present themselves. A. & M. was appraised as a "perfect host", and all the girls who shared their hospitality are awaiting Saturday, November 12, when they may attempt to entertain A. & M. in return. A party for the Baptist boys who will come over on that date is being planned. It is a "Snow Party"—but the details are secrets as yet. This affair will be held in the gymnasium of the Lee High School at 7:30 Saturday night of November 12.

—Marie Smith, Reporter.

STATE TEACHERS COLLEGE
NEWS

Conference Reports

Interesting reports from the Conference were given in the college chapel Thursday and in the two downtown Sunday Schools who sent representatives Sunday. Prayer meetings and other religious services have an added degree of earnestness this week.

Dr. J. D. Franks Speaks To Students

Dr. J. D. Franks told S. T. C. students "What I Would Do If I Were Eighteen" Friday morning in chapel. Everyone felt that doing the six things he mentioned would make better Christians and better citizens of all.

A Bereavement

Edna Lois Bullock, one of our Baptist students, lost her mother Nov. 5th. The deepest sympathy of the students is with her. Mr. J. H. Pennebaker, his wife, Cora Myers, Wilma Smith and Gwendolen Ellis attended the funeral in Poplarville, carrying with them floral offerings from four sources.

Diplomas and Seals Given

Sunday night diplomas and seals were given to forty-four students of B. Y. P. U. study courses. Already, another class of students has been organized for a new study course.

Mr. Garvin Allen of S. T. C. is serving as chorister in Fifth Avenue Baptist Church.

—Gwendolen Ellis,
B. S. U. Reporter.

THE NEWTON MEETING

Our meeting in the Newton Baptist Church began on Sunday, Oct. 16th, and closed Wednesday, Oct. 26th. It can be said very truthfully that "a great door and effectual was

opened unto us, and there were many adversaries". During the first days of the meeting there were many hindrances which could not be foreseen. But in spite of the many difficulties we had a great meeting. There were forty-seven additions, seven being by baptism and forty coming from other Baptist churches.

Dr. H. M. King of Jackson came to us on the 17th and did the preaching throughout the meeting. During most of the time he preached three times each day, preaching at nine o'clock each morning at the Clarke College auditorium, at ten-thirty at the church and again at the church at night. He delivered some great messages which God abundantly blessed. The people heard him gladly and he won the hearts of all who came to hear him. The singing was directed by Brother Vardaman Bassett, the son of Rev. L. G. Bassett of Louin, Miss. He is now a student in Clarke College. He added much to the effectiveness of our services and we are deeply grateful to him.

We have been greatly blessed of the Lord and we are full of thanksgiving to him.

Fraternally,

—T. W. Green.

A CHILD'S GIFT

Rock Hill, South Carolina,
November 4, 1927.

"Dear Dr. Love:

I am a little girl eleven years old, and have been a Christian three years. My Daddy is a preacher. I guess you know him for you took dinner at our house five years ago when the State Convention met in Daddy's church.

For a long time, since last spring, I have been trying to save enough money to buy myself a wrist watch like so many of my little friends have. They cost \$3.50, and it took a long time to earn that much, but I cut the grass this summer for Daddy, and helped Mother in many ways, and a few weeks ago I had \$2.90 saved up. I was so excited for I would soon have enough to get the watch.

Then Mr. Olive, a missionary from China, spoke in Daddy's church, and I felt so sorry for those little girls he told about being sold to bad women that I felt I ought to give my money to missions to help send Mr. Olive back to China to tell them all about Jesus.

So I just kept saving up until I had the whole amount, \$3.50, and then I told Daddy to get me a money order. When he found I was going to give my money to missions, he gave me twenty-five cents to get me started saving again for a watch, but I wanted to give all I had, so I am sending that on too. So you will find in this letter my money order for \$3.75. I do hope Mr. Olive will get to go back to his work. I am so happy to give this money for Daddy says I am giving it to Jesus this way.

Your loving little friend,

—Ruth C. Alexander."

IN MEMORIAM

James Malcomb Seay

In memory of James Malcomb Seay, who took his departure to "The Heavenly Home" on November 1st.

Dear friends, he has gone and left us,
But to a better home, by far,
"He's gone above to live with Christ"
We all can gladly say.

'Tis true, dear ones,
He's gone above,
To mansions in the sky;
So why not, loved ones, prepare to-day,
To meet him in the sky.

You know he sits,
On God's right hand,
All robed in spotless white;
Longing for friends and loved ones here,
To walk in paths of right.

So sorrow not,
But stop and think,
Prepare yourself today;
To meet him there,
And live for aye,
In the "Sweet bye and bye".

A friend,

—Lavada Phillips.

In Memoriam

Resolutions of Respect

Rev. R. N. Davis, teacher of Bible class Perkinson Sunday School, Perkinson, Miss.

Born January, 1855; died at his home November 2nd, 1927.

Whereas, the death angel has visited the home of our cherished Brother Davis and has claimed the spirit of our beloved teacher;

Resolved, that we do hereby express our deepest sorrow over his death and tender to the family and stricken loved ones our sincere sympathy and condolence. That in the death of Brother Davis the Sunday School has sustained an irreparable loss, the family a faithful and devoted guide and protector and community and state a valuable citizen.

Death always brings sadness and is never altogether welcome; however, in this particular instance God has been good and spared his useful life to a rich old age in order that he might be of service to his Maker and fellowman. We all know that he rendered that service faithfully, unselfishly and efficiently and therefore we know that he has passed from death into life and has now received the "crown of righteousness". Those of us who knew him best loved him most, blessed with a genius for organization and a rare capacity of leadership he was always modest and unassuming. We cannot believe that even now his light is extinguished but rather believe that He who does all things well has given immortality to the mortal and gathered to Himself the generous spirit of our friend.

"Lives of such men all remind us

November 17, 1927

MORIAM

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We can make our lives sublime
And departing leave behind us
Footprints on the sand of time,
Footprints that perhaps another
Sailing o'er life's solemn main
A forlorn and shipwrecked brother
Seeing may take heart again."

Resolved second, that a copy of
these resolutions be furnished the
family, the press, also The Baptist
Record.

Signed,

Bible Class
Perkinston Sunday School.
Mrs. C. E. Dees,
Alma Weir,
Nancy B. Martin,
Committee.

Obituary

On the afternoon of November 8th,
1927, the soul of Miss Mary Sudduth
passed from the confines of this
world to realms of bliss and joy in
the presence of her Savior. Miss
Mary was born in Holmes County
81 years ago. When she was one
year old her father bought a farm
and moved into the neighborhood of
where McAdams now is, and Miss
Mary has lived in this community
ever since.

She united with the Samaria Bap-
tist Church when she was 21 years
old and has lived a consistent life
to the day of her going Home. She
was an inspiration to her home and
to all who were associated with her.

In her last illness she patiently
and anxiously awaited the summons
of her Savior and went to Him as
a little child to its approaching
mother. She leaves sisters, broth-
ers, relatives and many friends who
sorrowfully miss her, but who sym-
pathetically rejoice in her triumph-
ant entrance in her eternal Home.

Her pastor,

—H. C. Joyner.

THE ROLE OF NUTRITION IN HEALTH F. J. Underwood, M.D.

There is a very marked tendency
upon the part of those concerned in
the control of public health activi-
ties to extend their efforts beyond
the problem of contagious disease
prevention. A notable example of
this new spirit is exemplified by ef-
forts which aim to create a public
consciousness in regard to diet reg-
ulations. This is a practical recog-
nition of the principles that sound
health in adult life depends upon
building bones, blood, and muscles
which are physically and chemically
right in childhood.

Since the food principles—carbo-
hydrates, proteins, fats, and miner-
als—are useless and cannot build in
the body tissues without the vita-
mins, the latter have taken front
rank in nutrition as applied to pre-
ventive medicine. Educational ef-
fort and propaganda in which the
medical profession has played a
large part, has practically eliminated
the vitamin deficiency disease—
scurvy. Now the mothers in Amer-
ica are being taught that rickets
and rachitic tendencies, such as
poorly formed teeth, teeth of faulty
composition and subject to decay,

restricted jaw bones, narrow chests,
skeletal structure of deficient calci-
fication, can be prevented by supply-
ing vitamin D.

One of the greatest discoveries of
the last five years has been the es-
tablishing of the fact that Cod Liver
Oil has specific properties in pre-
venting the development of bone de-
ficiencies of infancy and in aiding
proper growth. It would be impos-
sible here to describe in detail the
remarkable series of experiments
which are necessary to demonstrate
the fact but it has been repeatedly
verified that even though calcium
and phosphorus are supplied in the
diet in sufficient quantity, neither
absorption nor the utilization of
these elements is assured unless
vitamin D is supplied in adequate
quantity.

The specific relation of Vitamin A
in Cod Liver Oil to the process of
cellular activity of growth, longev-
ity, and resistance to certain types
of infections, especially pus-forming
skin infections and respiratory in-
fections, is too well known to be el-
aborated upon at this time.

Dr. Karl Koessler reports a series
of laboratory experiments in which
he developed severe anemia in rats
by chronic Vitamin A deficiency and
he concludes that blood regeneration
cannot take place without the pres-
ence of Vitamin A. It is important,
therefore, that physicians and pub-
lic health groups, recognizing the
general significance that these vita-
mins have in the health of the in-
dividual, should, in urging the pro-
phylactic of Cod Liver Oil, empha-
size the necessity of using a product
from some reputable source; that
this product be vitamin tested, and
that precautions be taken in the pre-
paration of this product that its
vitamin potency is not impaired.

MEETINGS

It was a real pleasure to be asso-
ciated with five of our best beloved
brethren during the summer months
in as many meetings.

Estabutchie

1. The fourth Sunday in July and
the week following I was with J. P.
Holcomb in a fine meeting at Esta-
butchie. It was a real fellowship
meeting. It helps to be associated
with Holcomb.

Gallman

2. The fifth Sunday in July the
Gallman meeting began and con-
tinued for eight days. 15 added to
the church and much spirituality
manifested. The prince of preach-
ers was with us at Gallman—M.
Flowers. It pays to have Flowers
with you in a meeting.

Briar Hill

3. Monday after the first Sunday
in August I began a meeting with
Dr. W. A. Hewitt at Briar Hill
Church near Florence. Several were
added to the church and a fine spirit
was manifested. This is a fine
church with a great pastor.

New Zion

4. It was a great pleasure to have
Dr. B. H. Lovelace with me in a
meeting at New Zion Church six
miles from Crystal Springs, Copiah
County. Lovelace is one of the most

devout preachers I have had the
pleasure of having with me. He
knows the Book and he knows the
Lord. Consequently his preaching is
effective.

Beach Grove

5. Words can't express the joy of
my heart for the privilege I had in
being with Bro. Purser in a fine
meeting at Beach Grove in Claiborne
County. This church is a fine com-
munity and pastored by a great
preacher. This meeting began the
third Sunday in August and con-
tinued five days.

The five above mentioned meet-
ings resulted in many souls being
saved and much strength added to
the churches.

—S. W. Sproles, Gallman.

Miss Norris Kathleen Johnson, of
Camden, has just published a volume
of poems, entitled "The Heart of a
Woman". The poems are filled with
humor, pathos and understanding of
the depths of a woman's heart.

This will be of interest to many
Baptists of the State, for Miss John-
son was educated in three of the
denominational colleges, Clarke Me-
morial, Blue Mountain and Missis-
sippi Colleges.

—N. H. Roberts.

"What we want," explained the
employment manager, "is a well be-
haved trustworthy man of high
character. Do you think you can fill
the bill?"

"Yes, suh," replied the colored ap-
plicant, "no question 'bout it, suh."

"No?"

"No, indeed, suh. Why, it was on
account of my good behavior dat I
done got let out de penitentiary last
week."—Judge.

RECIPE FOR GRAY HAIR

To half pint of water add one
ounce bay rum, a small box of Barbo
Compound and one-fourth ounce of
glycerine. Any druggist can put
this up or you can mix it at home
at very little cost. Apply to the
hair twice a week until the desired
shade is obtained. It will gradually
darken streaked, faded or gray hair
and make it soft and glossy. It will
not color the scalp, is not sticky or
greasy and does not rub off.

SOOTHES
BOILS—BURNS—SORES
Thoroughly heals. Used over a century.
GRAY'S OINTMENT
At all drug stores. For sample write
W. F. Gray & Co., 706 Gray Bldg., Nashville Tenn.

\$3.00 BIBLE for \$1.00
With large clear black face
nonparel self-pronouncing
type, old King James Ver-
sion, chapter numbers in
figures, with 60 pages of
splendid Bible helps; beau-
tifully bound in flexible
moroccolan, stamped in gold
on back and backbone, size 3x7 1/2 x 5 in.
thick; weight, 20 ounces. White Bible
paper, red edges, opens flat. A good
\$3 value that we are offering for \$1.
Name as above, with 2 pages of illustra-
tions, black face minion type and con-
cordance. \$1.25; or with the words of
Christ in red, \$1.50. Any of these guar-
anteed to please.
Pentecosta Publishing Co., Louisville, Ky.

A Million Dollar Memorial to Wm. Lunsford

FOR THE RELIEF OF AGED AND INFIRM PREACHERS

The Relief and Annuity Board of the Southern Baptist Con-
vention in announcing a gift of \$25,000.00 from an esteemed brother
whose name is withheld by request, stands ready to issue life annuity
bonds to other donors to the fund and will thus build a million dollar
memorial to its late founder and secretary, Doctor William Lunsford.
The donor says under date of June 25, 1927:

"It is my deep conviction that in some notable way Southern
Baptists should perpetuate the memory of William Lunsford, who
literally gave his life away for the Baptist preachers of the South.
His sacrificial life and death should call our people to some signal
deed of devotion—such as the gathering of a million dollars in An-
nuity Bonds.

"I should like anonymously to be the first thus to show my love
for him and for the Baptist preachers of the South, whom he loved
so well. That is the chief reason why I am sending you this \$25,000.00.
God grant it may be the first fruits of a great ingathering which shall
be a worthy monument to our beloved brother, and at the same time
serve to drive farther away from the hearts of our glorious host of
Southern Baptist preachers the haunting and paralyzing dread of
penniless invalidism or destitute age."

Who will be the next to set forward this worthy undertaking?
We propose to erect this monument to Doctor Lunsford out of funds
coming to the Board through gifts of money on a life annuity basis
and by funds bequeathed for the purpose in wills.

The William Lunsford Memorial Life Annuity Bonds may be had
in sums as low as \$100 and as high as the friends of Ministerial Relief
may wish to take them. Liberal Interest Rates.

WRITE FOR FULLER INFORMATION

The Relief and Annuity Board

THOMAS J. WATTS, Corresponding Secretary
1226 ATHLETIC CLUB BUILDING
DALLAS, TEXAS



H. A. KELLEY

I take this occasion to introduce to pastors and churches of Mississippi, Gospel Singer H. A. Kelley, 890 Park Ave., North Little Rock, Arkansas. Brother Kelley is a late graduate of Southwestern Seminary, Fort Worth, Texas; has had experience with the leading pastors of Arkansas and Texas; is a real Christian, a real man, good leader and soloist; fine personal worker, and a specialist in handling young people and children. You make no mistake in using a gospel singer like Kelley.

M. A. Treadwell,
Pastor, Spring Cross Baptist,
North Little Rock, Arkansas.

(Continued from page 12)

to the city. Hear ye the rod and him who hath appointed it." Only the wise would heed it, but Israel was not wise.

4. In the following verses, 10, 11, and 12, there are manifest evidences of the insincerity of their pretensions of sorrow for their transgressions and desire to atone for their sins and regain their standing with God. Their sins and their crimes are indicated by the mention of the instruments by which they are perpetrated. Are the ill-gotten gains stored away in his house as cherished treasures and scant measures by which they defrauded the helpless of their rights retaining them that they may continue their nefarious practice of robbing the poor and defrauding the weak? Here the prospect for the sake of rhetorical effect introduces one of the wicked oppressors with the inquiry—"Shall I be pure with wicked balances and with a bag of deceitful weights?" In spite of all their pretensions, the rich are full of violence and their words are lies and their tongues are deceitful in their mouths. In view of their sordid and brazen wickedness, there can be no stay of Jehovah's judgment. Their iniquitous practices serve to make their doom all the more certain, speedy and severe. The stroke of God's wrath shall sound the more deeply and the condition into which their captivity shall cast them all the more terrible, and the desolation all the more appalling. God called, Israel

refused, and now their day is past. There is no refuge for them. The Southern Kingdom, like the Northern, sowed to the winds and now the whirlwind is upon them. The nation that forgets God is doomed to destruction. The shores of time are strewn with ruins of empires and kingdoms. The wreck of derelict nations are vocal with warnings which should bring godless nations to a pause and a reversal of a course which lures them to irrevocable ruin.

(Continued from page 13)

holdest God, Christ and Glory as in a glass, but tomorrow Heaven's gate will be opened, and thou shalt be in the full enjoyment of all those glories which eye hath not seen, nor ear heard, neither can the heart of man understand. God hath now swallowed up thy heart in the thoughts of heaven, but ere long thou shalt be swallowed up in the enjoyment of heaven! And no marvel there should be such quietness and calmness in thy spirit, whilst art sailing in this tempestuous sea, because thou perceivest by the eye of faith, a haven of rest where thou shalt be richly laden with all the glories of heaven!

Oh! lift up thy heart, with joy when thou layest thy dear head on the block, in the thought of this, that thou art laying thy dear head to rest in thy Father's bosom; which, when thou dost awake, shall be crowned, not with an earthly fading crown, but with a heavenly eternal crown of glory.

Be not troubled when thou shalt see a guard of soldiers triumphing with their trumpets about thee; but lift up thy head and thou shalt behold God with a guard of holy angels triumphing to receive thee to glory. Be not dismayed at the scoffs and reproaches thou mayest meet with in thy short way to heaven; for, be assured God will not only glorify thy body and soul in heaven, but He will also make the memory of thee to be glorious on earth! Oh! let not one troubled thought for thy wife and babes rise within thee; thy God will be our God and portion. He will be a husband to thy widow and a father to thy children; the grace of thy God will be sufficient for us.

No, my dear, I desire willingly and cheerfully to resign my right in thee to thy Father and my Father, who hath the greater interest in thee, and confident I am, though men have separated us for a time, yet God will ere long bring us together again, where we shall eternally enjoy one another, never to part more.

Oh! let me hear how God bears up thy heart and let me taste of these comforts which support thee, that they may be as pillars of marble to bear up my sinking spirit.

"Farewell, farewell, my dear till we meet where we shall never bid farewell more; till which time I leave thee in the bosom of a loving, tender-hearted Father and so I rest; till I shall forever rest in heaven."

—Mary Love.

Does such a spirit as breathes in this letter exist in men and women in these loud modern days?

The Home Mission Task

WHAT TWO GREAT LEADERS THINK OF IT

"It is absurd to talk about the evangelization of the world in this generation, without strengthening the home base. * * * There is something strangely inconsistent in studying to make Christ known and obeyed in distant lands and not be concerned about extending his sway among those within our college walls and among those beyond our college gates. * * * The missionary forces of the world cannot win the non-Christian world for Christ until Christian nations and all their influences are more thoroughly permeated with the spirit of Christ. * * * In a word, if there are to be such great results witnessed abroad, there must be supplied, a commensurate cause at home."—John R. Mott.

"It is contrary both to nature and history, to teach that the normal missionary life of Christianity or the denomination begins with Foreign Missions—the uttermost parts—and that the natural or scriptural course for the Christianization of the home fields is by way of the Foreign Mission Field first. Foreign Missions is not the ground but the goal; does not claim first or chief consideration, but must engage the churches if they fulfill their mission. Foreign Missions is essential to the full and normal growth of the missionary spirit in the churches, but can never become a substitute for home duty."—J. F. Love, in "The Home Mission Task".

For literature and full information, address

Home Mission Board

804 Wynne-Claughton Bldg.,
Atlanta, Ga.